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ADDRESS AT THE OPENING OF THE SESSION OF MANCHESTER NEW COLLEGE, OCT. 5, 1857.

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Four years have now elapsed since I delivered the inaugural address at the commencement of the first session after the removal of this Institution from Manchester to London. I vividly recal the feelings of anxious earnestness, not unmingled with apprehension, with which I then looked forward to the new and untried future opening before me. Nor was that natural solicitude, as the event has shewn, wholly groundless. The interval has been perplexed with difficulties and darkened by sorrows. For the College itself, indeed, the experiment of a translation to the Metropolis must, I think, on the whole, be pronounced successful. Never, probably, at any former period of its history did it excite a deeper interest or engage a larger share of public attention. Even the sharp differences of opinion among its friends have spared it the blight of indifference and apathy. The number of students recurring to its instructions considerably exceeds the average of past years. We quitted Manchester, if I remember right, with seven students of theology. This day, with the addition of three now admitted for the first time, sixteen have entered their names for the present session on the College book, exclusive of one gentleman who has gratuitous access to the lectures with a view to qualify himself for the Christian ministry. It would be affectation to disguise the painful circumstances under which, in some respects, the College recommences its work on the present occasion. Without irritating recent sores, which I am persuaded that time and a juster mutual understanding will gradually heal, I will merely remark in passing, that a crisis had been reached in the affairs of this Institution—such as will occur at times in the history of all institutions, and especially of such as are based on the full recognition of the freedom of individual opinion—when any conceivable arrangement that was practicable must have left some party dissatisfied, and when only two conditions could be reasonably insisted on as indispensable in any measure finally adopted,—that it should be legitimately attained, and that it should be supported by a

decisive preponderance of voices in its favour. Both these conditions are, I believe, united in the professorial arrangements on which the College now rests. What I have to explain in the present address is, the nature and extent of the provision thus made for the religious and practical training, as well as for the philosophical and theological culture, of young men devoting themselves to the Christian ministry; and if I enter at some length into this subject, it must be recollected that the changes which have occurred since last session, not only justify, but even demand, a fuller statement than would be necessary or proper on ordinary occasions. When this Academy was transferred to London and connected with University College, it entrusted the classical and mathematical instruction of its students during the three years of their undergraduate course to the eminent men who fill the chairs of that seat of learning, and became itself mainly a philosophical and theological Institute. But Manchester New College did not, through this alteration in its original constitution, surrender its supervision of the conduct and proficiency of its students during this important period of their academic career. By regular examinations at the close of the different terms of the session, it has tested, and it will continue to test carefully, the attainments and progress of the undergraduates. This supervision of the undergraduate course, with the supplementary instruction in Logic, History, the English Language and Composition, requisite for matriculation and a degree, will henceforth be confided to the Philosophical Professor. With reference to University College, those who desire to maintain the literary and scientific character of our future ministry, cannot but feel it a high privilege for young minds, that, at the time of life when they are most susceptible of noble and elevating influences, they should be exposed to the stimulating impulse of such men as Malden, De Morgan and Newman. Though it may at times cost a strong mental effort to follow their instructions, especially where the elementary education has been defective, if thoroughness be steadily aimed at, and each step be made firmly good before proceeding to the next, difficulty vanquished by closeness of attention and by quiet perseverance will exert an invigorating effect on the mind and character for the remainder of life. The report of the distribution of prizes at University College shews that there has been an appreciation of these advantages among our undergraduates, and a fairly successful endeavour to improve them. It gives me great pleasure to state, what could not be known at our own Examination in June, that in the senior Latin class, Mr. Dare, now a fourth-year student, obtained the fourth certificate, and in the junior Latin, Mr. J. L. H. Smyth, in his second year, gained the first prize and the first certificate, and Mr. Howse, in his second year, the fifth certificate; that in the senior Greek, Mr. Dare was declared

equal with two other competitors for the fourth certificate, and that in the same class, Mr. Percy Bakewell, in his fourth year, gained the eleventh certificate; that in the junior Greek, Mr. Smyth shared the second prize and second certificate with one competitor, and Mr. Howse gained the fifth certificate; and that in the higher junior class of Mathematics, Mr. Howse was declared equal with one competitor for the third certificate.—But I must speak more particularly and more fully of the years that are devoted to philosophy and theology. A complete course of instruction for those who have resolved to become the instructers and comforters of their fellow-men on the great subjects of morals and religion, naturally divides itself into two main branches: the study of the laws and organization of the human mind, with an inquiry into the sources of its moral sense and of its religious belief; and the investigation of the rarer and more special influences shed on the mind by the Spirit of God through the agency of holy men and prophets, by which its range of moral and religious perception is widened, and its sense of spiritual realities rendered clearer and more intense. The first of these subjects is embraced by philosophy; the second belongs peculiarly to theology: the former deals with abstract principles expressed in phenomena which permanently co-exist in space, and employs as its instruments the processes of the inductive and ratiocinative logic; the latter explores the facts which are successively evolved in time through the words and deeds of living, conscious agents, takes the form of history, and must be interpreted by an accurate and comprehensive philology. In periods of great intellectual activity, those who are strongly attached to hereditary and established opinions are afraid of philosophy, give it an evil name, and deprecate its application to religion and theology; and if this apprehension arose only from a deep sense of the uneffaceable distinction between religion and philosophy, of the very different faculties of our nature involved in them, of the very opposite points of view from which they contemplate the same phenomena, and were nothing more than a protest against any confusion of the spheres in which they respectively act, it would be reasonable and well-grounded. But theology is not religion—rather a link between it and philosophy; and as means of the highest human culture, indispensable in their joint action to the completest understanding of this awful and mysterious universe, philosophy and theology cannot be dissevered, but exert a vast mutual influence. The human mind is the permanent subject of religious influences; and till we understand, by the aid of psychology and a scientific ethics, the inherent capacities and tendencies of the subject, we are wholly incompetent to estimate aright the amount and value of the special influences acting upon it which fall within the proper view of theology, and which through long periods of history have so deeply

affected the motives and shaped the aspirations of mankind. In fact, philosophy, under some form or other, cannot be separated from theology. The only question is, Shall we have a philosophy which is earnest and living, derived from personal reflection and resting on personal conviction, or one which is merely formal and transmitted? The periods and countries in which a healthy philosophy has flourished, have been also those most remarkable for the zealous prosecution of theological studies. Philosophy has a hereditary title to a place in our Academies. From the time of Locke, metaphysical and ethical pursuits have ever been largely intermingled with their cultivation of scriptural learning. The mind of Butler,—the greatest master in modern times of moral science,—was fashioned in their peculiar discipline. We may remark universally in the history of religion, that when the first fervour of early enthusiasm is over and gone, if any permanent element of belief has been fused into the human mind under its vital heat, the doctrines which it engenders run up inevitably into some philosophic form, acting and acted upon throughout the entire sphere of contemporaneous speculation. It is only in the perception of this fact that we find the history of Christianity intelligible and self-consistent; as it is the ignorance or imperfect apprehension of the actual genesis of Christian doctrines which has rendered so much of our modern controversy at once interminable and unfruitful. We look for permanent authoritative types of thought, when we should be satisfied to meet with the spiritual equivalents, suited to different ages, of some great central idea. The whole of this department of mental, moral and religious philosophy, including the history of Christian doctrine, with accompanying readings of portions of the great philosophical writers of antiquity, Greek and Latin, will devolve, under the present arrangements of the College, on Mr. Martineau, of whom in his presence it would be unbecoming to say more than this,—that there is probably no man at this time in England who is better qualified to undertake it, or who has done more, in the opinion of competent judges, to throw light on some of the weightiest and most difficult problems of morals.

I am well aware of the seductive attractions of metaphysical speculation, when handled by a teacher of eloquence and ability, for young minds of a higher order, and of the danger of their being lost, by the very activity of superior powers and the earnestness of their search after truth, in the mazes of a shadowy idealism; and if it were proposed that pure metaphysics should occupy a predominant, or even a considerable, space in a course of education for the Christian ministry, I should say their influence was to be deprecated. The best counteraction to this over-speculative tendency of mind will be found in compelling students to go into questions of this kind, if they enter upon them at all, with persevering thoroughness—in rigidly demanding of

them clear, precise thought, and a simple, perspicuous expression—in steadily discountenancing that vague and hasty generalization which leads the vain and superficial to mistake words for ideas, and to fancy they have grasped a solid reality when they are only playing with an empty abstraction. But a check more effectual still will be furnished by those habits of exact grammatical interpretation which are indispensable to the true theologian—without which the sense of Scripture cannot be accurately ascertained, nor the facts which it records brought distinctly under the mental eye—in one word, by the general influence on the mind of thorough philological and historical studies; for these deal with, at least aim at, the concrete and the positive; and if at times they become somewhat heavy and dull, and the results to which they immediately lead seem to bear no fair proportion to the minute and cautious observation which they require, they only serve the more completely on that account as a sort of intellectual ballast, and put a salutary check on the passion for wild speculation. Conscientiously engaged in, these two branches of study, the philosophical and the philological, qualify and balance each other: and this brings me to speak, next in order, of the department in the College which has fallen to myself—the theological.

In addition to Ecclesiastical History, of which my course is complete down to the age of Gregory VII., and the course on Christian Truths and Evidences, which will need considerable amplification and filling up of the course on Christian Principles, Doctrines and Institutions, which I have been previously in the habit of delivering, I have now devolved on me the Theology of the Old and New Testaments. By the new arrangement, the teaching of Hebrew and the cognate tongues will form the business of a separate Lectureship, attached and auxiliary to the Professorship of Theology. Such division is not without precedent in the past history of the College. On its first removal to Manchester from York, the late Rev. R. Wallace undertook the theology, and the late Rev. J. G. Robberds taught the Hebrew and Syriac languages; nor is this separation of Old Testament learning into two branches, though it may seem in the present instance a result of necessity, devoid of strong grounds to recommend it on its own account. All who have attended to the subject are well aware that Semitic philology generally, and Hebrew philology in particular, have made extraordinary progress during the last half century, especially in some of the continental seats of learning. In making a new appointment, therefore, it seemed desirable to obtain, if possible, the services of a gentleman who had been well trained under some great oriental scholar of the present day; and if he were one who had hereditary sympathies with us socially and theologically—who would not simply be the teacher of a language, but who would

enter into and appreciate, as no entire stranger could be expected to do, those far higher aims to which we desire, in this Institution, that all mere learning should be made steadily subservient —that, it was strongly felt, would be an additional reason for selecting him. Both these qualifications were united in my young friend, Mr. R. Martineau, whose attainments in this field of learning, already remarkable for his comparatively early years, procured him, it is right to state, without the remotest hint of suggestion from those who were making inquiries after a Hebrew teacher, the unsolicited recommendation of the most eminent Hebraist of the age.* So far from undervaluing the language of the Old Testament, one of my strongest reasons for promoting the present arrangement has been the hope that it might give new impulse to Hebrew studies. My young friend enters, I know, with enthusiasm and devotedness on his important work, and I rejoice to think that I shall have his cordial sympathy and co-operation on all those points where his labours and mine coalesce. His course of instruction, I may state in general, will be as follows. He will take the undergraduates from their first entrance into College at those hours of the day when they are not engaged with the classes of University College. During this part of their course, when they have so many other claims on their time, his object will be to ground them thoroughly in the reading, punctuation and grammar of Hebrew, and to enable them to interpret without difficulty the easier historical books before they enter on their theological years. During those years Hebrew will of course occupy a large share of their attention; and according to the plan which we have agreed upon, the first hour of every day in the week, when the mind is most fresh and vigorous, will be devoted to Hebrew, two hours at least every week being allotted to each class of theological students. During the three years of the theological course, it is proposed that portions shall be read successively of the three great divisions of the Hebrew Scriptures—the Pentateuch and Historical Books, the Prophets, and the Hagiographa.

After what I have said, it will not be supposed that I have any wish to discourage Hebrew studies; on the contrary, it is my earnest desire that they should be renovated amongst us. To our shame it must be confessed that we are most of us below the standard of our Protestant brethren on the continent, and of our learned forefathers in the last century. In this branch of learning our country generally has lost the proud pre-eminence which it enjoyed in the days of Selden and Lightfoot. Nevertheless, I venture to add, that for a Christian theologian the Greek of the Scriptures—and not merely the Greek of the New Testament, but the Greek of the Septuagint—must ever

* Professor Ewald, of Göttingen.

form the chief subject of study, and that one of the strongest reasons for cultivating the knowledge of Hebrew is, that without it the Hellenistic Greek cannot be thoroughly understood. The importance of the Greek element in Christianity can hardly be over-estimated. In that modification of the Greek language which Macedonian conquest intermingled with Hebraic influences developed in Alexandria, the Messianic expectations which prepared the way for Christianity were cherished and diffused over extensive tracts of the ancient world. The modes of thinking and speaking on religious subjects in that numerous class of Hellenistic Jews and devout Gentiles which furnished the transition from Palestinian Judaism to Heathenism, and was the first to embrace cordially the proper doctrines of Christianity, were fashioned by the peculiar diction of the Septuagint. In the same dialect the apostles and their followers preached and wrote; and though the learned fathers of the second and third centuries did not adopt the Hellenistic Greek as their ordinary vehicle of expression, yet its influence on their modes of thought, derived from the habitual study of the Septuagint (for few of them except Origen knew anything of Hebrew), was undoubtedly very great, and contributed its share to the formation of that peculiar phraseology which characterizes ecclesiastical Greek. In reference, therefore, to its mode of outward communication with the world, we may say literally, that Christianity was conceived and uttered, did its earliest work, and has preserved its most authentic words, in that peculiar form of the most expressive language of antiquity, of which we find the matrix in the Alexandrine version of the Old Testament made at various times within the two first centuries and a half before the birth of Christ. Learned men, from the time of Grotius to that of Ernesti and Bos, and later still of Winer and Tischendorf,* have acknowledged the importance of a careful study of this version to the accurate interpretation of the New Testament: and though it is true that, in the vehemence of the first reaction against the absurd assertions of the purity and elegance of New Testament Greek in vogue among Protestant divines of the 18th and 17th centuries, some were disposed to exaggerate its importance and to hebraicize unnecessarily the forms and constructions of New Testament Greek—and though there is that difference between the hard and formal Hebraism of some portions of the Septuagint version inevitably resulting from a first effort of Jews to render their ancient Scriptures into a foreign tongue, and the

* Tischendorf, the most recent editor of the Septuagint, in alluding to his critical labours upon it, thus speaks of its great importance in relation to the study of the New Testament: "Intelligebam quantum inde esset frugis redundaturum ad Novi Testamenti studia: quod non tantum de sermone dico quo libri apostolorum conscripti sunt, sed etiam de universa ratione quæ inter utrumque Fœdus intercedit expedienda atque illustranda." (Vetus Testam. Græc. prefat. p. viii. 1856.)

living *patois,* if I may so call it, of the later Hellenistic dialect, softened down and rendered fluent by habitual intercourse with Greeks, which would render it hazardous to apply at once as a rule to the Greek of the New Testament what may only hold in all its force of the Septuagint; yet there must ever remain that intimate connection between the Greek of the Old and the New Testaments which makes the former a valuable preparation for the study of the latter; and long before I had any notion that this department in the College would be assigned to me, I had formed a very strong opinion, that the reading of the Septuagint with some books of the Apocrypha, in addition to the critical study of the New Testament, was necessary to complete the philological education of a Christian student. It is to this object—a mastery of the peculiar language of the New Testament, with such aid as I have indicated from the study of the Septuagint, and a constant reference to the original Hebrew text underlying it—that I feel the main stress of my future exertions ought properly to be directed. If I conceive my duty aright, it is to fit men for becoming faithful and intelligent ministers of the New Testament. The New Testament is the fountain of Christian truth. The New Testament is to be the central attraction of our thought and interest in this place. If my health and strength are preserved, so long as my connection with Manchester New College in this department shall continue, it will, I confess, be the first object of my ambition, and a source of grateful pride to me, if I shall in any degree succeed, to imbue my pupils with the earnest and reverential spirit of real Christian learning—to assist them in mastering those critical and exegetical aids which will enable them to go for themselves to the fountain-head of divine truth, and finding their way intelligently through the often perplexing obscurity of old Hebraic forms of conception and utterance, to get at the primal thought of Christ and his apostles, and bring it into living contact with their own souls. It is the spirit of New Testament truth, wrought out by free, individual research and grasped with strong individual conviction, which qualifies a man for high moral and religious influence on the world, and gives him power to grapple effectually with its errors and its sins. The complete understanding of the New Testament seems to me to embrace four objects: (1) the determining, as near as can be, the genuine text by a comparison of the various sources from which it is to be obtained—MSS., ancient versions, and citations in the Fathers: this is the proper business of Criticism;—(2) ascertaining the sense of the text by an unforced application of grammatical laws, and by an observation of local idioms and the peculiar usages of the writer, simply considering, without any ulterior view, what it was that was originally intended to be said: this is the office of Exegesis;—(3) explaining facts recorded, and doctrines taught, by a refer-

ence to contemporary history, the state of manners, opinions and popular beliefs: this is the work of the Commentator;—(4) when the form of the doctrine as it lies on the surface of the text has been clearly apprehended, tracing it back where needful to some more general principle or deeper truth, of which it is only a particular expression modified by the conditions of the age, the country or the individual. In this last stage the explication of Scripture borders on religious philosophy, and hands over its results to the general religious consciousness of mankind. It is obvious, however, that the understanding of Scripture would be incomplete without it, as in many cases, though not universally (for the language of the deepest piety has a wonderful similarity in all ages and countries), a historical religion can only be brought into direct contact with the present sense and conviction of the soul, through this translation of its forms into some equivalent or more general language. I shall endeavour to embrace these four objects in my course of scriptural instruction; though the three first will claim my chief attention; the last, after a few illustrations, may often be left to the student himself. As I now enter for the first time on this department, I feel that I ought to state how the course of Biblical Theology will be distributed over the three years, and what it is intended to include. *First year:* Introduction to the Criticism and Interpretation of the New Testament. Comparative Study of the three first Gospels, with a special introduction to them. I propose this year to take the Gospel of Luke as the immediate subject of study. The Old Testament course of the first year will consist of a pretty full outline of Hebrew History and Antiquities. This will be accompanied by the reading of one of the historical books of the Septuagint, with constant reference to the Hebrew text and an occasional comparison of the corresponding passages in Josephus. This year I shall take the first book of Samuel. I propose that this exercise should be mainly philological, with a view to the illustration of New Testament Greek; but I shall of course not lose the opportunity which it will afford of explaining portions of Hebrew history, and throwing light on the state of manners and opinion. *Second year:* New Testament. Special Introduction to the Epistles and book of Acts. One or more Epistles or portions of them read critically,—where possible, in connection with Acts. Old Testament. "The Law"—its origin, composition, contents and moral value. Portions of the Pentateuch read in the Septuagint. I propose in this second year to give some account of the formation of the Jewish Canon and of the origin of the Septuagint version. *Third year:* Special Introduction to the Writings of John; portions of them read critically—Gospel, Epistles, Apocalypse. Old Testament. "The Prophets"—their position and influence in the Israelitish economy, and

the leading idea of their teachings. Critical examination of the most important Messianic passages of the Old Testament. In the Septuagint, the book of Daniel: if it were possible, I should wish in this third year to take in some portions of the Apocryphal books. At present we have enough on our hands; but hereafter, if it should be found practicable without overburdening the student, I should be glad to resume the reading, in the original Latin and Greek, of portions of the early Christian writers, which I have found from experience to be a very instructive supplement to the other and more immediately necessary work of the College.—This is an outline of what I desire to accomplish in the three years of the Theological course. I may not be able, with the utmost endeavour, to execute the whole of it; but the main points will, I trust, be successively reached.* One rule I have laid down for myself, and shall strictly follow—rather to do a portion of the work thoroughly, than attempt too much superficially. What young men most need to have communicated to them by a teacher, is the ready use and command of the aids and instruments of knowledge, an exact initiation into fundamental principles, the guidance of clear general views, and an indication of the sources from which they may obtain information for themselves. There has perhaps been too much of mere lecturing in the modern system of our College. The mind in the course of its education ought not to be treated as a vessel into which ideas are to be poured, but as a living organism that is to be stimulated to procure nourishment for itself. He is the best teacher who excites the deepest interest in his subject, and fills his pupils with the love of independent study. It is of little moment whether they adopt his own opinions or not, if he can only induce them to search for truth in the right spirit; and this course is in harmony with the hereditary practice of our Institution for more than a hundred years. Not that the teacher should be a purely neutral exponent of other men's views. No one can teach effectually on themes so deeply affecting the heart and conscience as morals and religion, without having clear and decided convictions, and without shewing that he has them. The want of this would not secure impartiality, but simply beget indifference; it would imply the absence of that moral earnestness which is needed to arouse attention and excite the faculties and impel men to think for themselves. I need not add, that it is of course his duty, as an honest teacher, when controverted points come before him, to state the opinions of others with perfect fairness and impartiality. The spirit of truthfulness is contagious; young men soon perceive whether a

* It is not proposed—at least at present—to take in each session more than the business of *one* of these years; so that the student will go through the whole course of Old and New Testament Theology in his three years, but not always in the same order.

man is speaking from conviction or merely arguing a case; and when that spirit is once infused, though it will always, if genuine, be accompanied by reverence and humility, it will create a moral repugnance to accept upon authority the opinions of any man, however decidedly expressed, or however much the author of them may be personally respected. A great master of sacred criticism, too early taken from the world, has expressed the duty of a theological teacher in words so forcible and terse, that I cannot refrain from quoting them. They might be inscribed with propriety over the door of our lecture-room. "Id præcipue officio meo contineri existimavi, ut adulescentes probos et candidos, in quorum studiis fortuna ac spes ecclesiæ et literarum posita est, ea docerem quæ multo labore et anxia sedulitate quæsita viderer mihi quam verissima repperisse; non ut illi me tanquam ducem sectarentur aut in his quæ tradidissem adquiescerent, sed singula ut ipsi investigarent, investigata perpenderent, perpensa corrigerent, augerent." (Lachmann, præfat. in Nov. Testam. p. xxxi.)

The wish has been sometimes expressed, though not, I think, very often, that our Institution should avow itself more decidedly Unitarian; that as its teachers are Unitarian, and its pupils go out into the world Unitarian, it is only keeping up false appearances to assert that no particular theological system is taught within its walls. This feeling arises, I conceive, from misconception. The case appears to me to stand thus. If I am asked what my individual opinions are, I should not hesitate to reply, Unitarian; and that they are so must appear, unless I suppress every utterance of conviction in the course of my teaching; but not—and here is the important distinction—not as opinions *à priori* assumed, which I am previously understood as engaged to support, but as the result of that free and unfettered interpretation of Scripture which is the hereditary privilege of our Academy. Unitarianism in any form is not the *condition*, but the *consequence*, of our teaching, flowing from the application of the principles on which it is based. In proportion to the strength of our conviction that Unitarianism is in accordance with the teaching of Scripture, will be our willingness to leave it to this issue. We are not pledged beforehand to the adoption of any particular type of doctrine or any particular interpretation of certain passages of Scripture. Theology is not a dead but a living science; and it is fed by living sciences, philology, history, archæology, and that still higher science which embraces the laws of human thought and their relation to the Eternal Mind. Our Unitarianism may hereafter grow and expand and develope itself, as it has done in times past, to meet new wants and satisfy higher aspirations of the soul; but this it cannot do if it is to be arrested and stereotyped in any particular form—if it is to be an understood thing beforehand, "So you must teach, and so our young men must learn." I do not of course mean that any Institution

could stand that did not rest on some fundamental assumptions, that was purely and absolutely condition*less*. That we rear an Institution for theological education at all, that some are appointed to teach and that others come to learn, implies that we have deep religious wants, that Christianity satisfies those wants, that in Scripture we have the outline of a divine economy of things, a kingdom of God, which corresponds to our dim perceptions of what should be the moral order of the world, and furnishes the best solution of the moral chaos in which we seem to live. It is the object of the education pursued in this place to develope these elementary convictions and trusts of religious natures into clear and assured belief, by the study of general religious phenomena and of the great histories and teachings of Scripture. If any one entering among us with a sincere desire to learn and believe, should find himself on completing his course of education unsatisfied at last on essential points, the being and character of God or the divine life and doctrine of Christ,—for him, it is true, our Institution will have failed in its destined effect, and he cannot minister in our churches. But how should we have mended the matter by saying beforehand, If you enter here, it is on condition that you hold and preach a certain doctrine on quitting us? It is clear that such a course could only have one of two results; it must either prevent all real inquiry, or it must make a hypocrite. The result of every education is to a certain extent an experiment. We best provide for a successful issue, by treating the young mind while it is passing through this state of serious probation with a generous confidence and a wise tenderness, by inspiring it with a supreme love of truth and rectitude, by allowing their natural course and working to all honest doubts and conscientious difficulties and never browbeating them into hollow suppression, by inculcating above all things, in its exercise of the undoubted right of mental freedom, the spirit of reverence and humility. My belief is, that in the vast majority of cases, pure and earnest minds under such treatment would end their inquiries in deep and serious faith; for religion is a natural want of the soul, and for most men no form of it so completely satisfies that want as Christianity. Within the limits indicated, as involved in the essential conditions of an Institution for teaching Christian theology, the whole field of scriptural criticism, exegesis, doctrine, history, lies open before us here to the freest investigation. If we believe Unitarianism to be a scriptural truth, we can have no fear that it will not in most instances, on all essential points, result from the exercise of a free search into Scripture; but if any one going through our course thoughtfully and diligently should arrive, in the exercise of the liberty we concede to him, at some conclusions differing materially from the prevalent Unitarianism, we could not say of him that he had abused the purpose of our Institution, if he

went out into the world full of faith and love, earnest to do good to the souls of men in the spirit of Christ. He might meet wants which another cast of mind would not have met; and so our means of good would be multiplied in the world by the very diversity of the products which our freedom allows. Such I understand to be the principles of Manchester New College. I embrace them with the cordial approval of my heart and my head; and so long as I continue a servant of the Institution, I shall hold it at once my duty and my privilege to act upon them consistently.

It may be thought, perhaps, that so far I have dwelt too exclusively on the learned qualifications for the ministry; and it is certainly true we cannot do without these qualifications; they are the foundation of the highest usefulness, and of a wise, intelligent activity. But I can assure those to whom this thought may have suggested itself, that I regard learning in the Christian ministry as an instrument, not as an end—as a trust, not as a mere accomplishment. I think the power of clear and effective utterance—bringing out the treasures that are stored up within for the enrichment of other minds—indispensable to every one who would be an agent of moral and spiritual good at the present day. The study is the armoury where men must equip themselves for battling with sin and ignorance and woe in the pulpit, in the lecture-room, and on the platform. Every one who takes up the Christian ministry should say to himself, "I have a great work to do in this evil world, and my voice, aided by my pen, is the means which God has given me of doing it." My pupils will do me the justice to say, how constantly and earnestly I speak to them on this subject—how desirous I am that they should write clearly and simply, and speak with firmness and effect. In addition to such assistance as I can afford, special provision will be made in this as in former sessions for their instruction in elocution. I am most anxious that they should cultivate the gift of ready and correct extemporaneous address. My colleague entirely agrees with me on this point; and we shall probably require that more attention be given to this subject, as a part of academic discipline, than has hitherto been the case. With regard to another important preparation for the Christian ministry, activity in schools and missions, instructing the young and preaching to the poor, I must do our students the justice to say, that I have ever found them willing to engage in this work to the extent of their opportunities. As far as my engagements will allow, I shall be glad to join them in it, especially on Sundays. Nor in offering to do this, do I feel that I am making any sacrifice. Direct intercourse with the realities of the world even on its darker side—with its griefs, its follies and its sins—is of inestimable value to the teacher of Christian truth. He learns from experience and observation the true

nature of the subject on which religion has to act. He gets back from the school and the cottage and the mission lecture-room far more than he takes to them from his study or his chair—that element of human love and sympathy, without which the religion of the Cross is unintelligible and the science of books is nothing worth. Still, I must once more repeat, this popular and practical discipline for the future minister is quite compatible with solid and accurate Christian learning, and cannot be disjoined from it without mischief. One of the best foundations for true eloquence and a wise pastoral activity, is that clear and vivid conception of what Christianity is, and of the practical application of its fundamental truths to the present state of the world, which is only to be obtained by a thorough mastery of the language and contents of the New Testament. The New Testament is the Christian teacher's manual. Without a clear apprehension of its leading object and design, no one can speak with decision and force, or act with resolute earnestness, or thread his way through the perplexed maze of modern controversy, entangling his steps at every turn. If principles left alone in the mind are barren things, action, without a guiding principle, however zealous and well intended, raises much dust but makes little progress.

But I must draw these remarks to a close. I have entered at such length into a statement of my own plans, not from egotism (for I would gladly have avoided it), but because, under the circumstances in which we commence the present session, and with the possibility that our principles and purposes may in some quarters be misunderstood, I have felt it my duty to deviate from the course usually followed on such occasions, and to make a great part of my present address a sort of conspectus of the course of theological instruction which will be distributed over three years. I do not deny that I find the position which I now occupy as the Principal of this Institution, not only an onerous and responsible, but in some respects a painful one. Were I to follow the bent of my own inclination, I would gladly relinquish it, and exchange its anxieties for some retreat of studious peace and freedom, which is the chief earthly blessing that I look forward to as the solace of my age. But so long as I feel that I have a duty to perform where I am, so long as I have health and strength to perform it, so long as those who placed me here shall continue their confidence in me, I will not shrink from the task which is imposed on me, but strive to perform its duties firmly and faithfully, till years and length of service shall give me a reasonable claim to retire. The somewhat conflicting demands of an Institution, which on the one hand is based on the right of free inquiry, and on the other has to provide pastors for religious societies already in most cases tenacious of certain sharply-defined doctrinal views, are not always so easily reconciled as those who have not made the experiment may suppose. Who will be pre-

sumptuous enough to check the course of honest, anxious questioning through which an ingenuous mind may have to track "its perilous way" to a vivid realization of the highest truths? And who may not at the same time see, that if that mind persists in its present attitude, it will be disqualified for practical usefulness or beneficial influence or harmonious action in any of the now existing associations for religious worship and instruction? A venerated friend, whose calm, dispassionate judgment and ripe wisdom have conferred on him at this time the highest influence in our body, and to whose early instructions I owe a large part of the foundation of whatever literary culture I possess, thus wrote to me some months ago, and I do not feel that I am guilty of any breach of confidence in quoting his words: "The office of a teacher of theology, in an age like this and in an Institution such as ours, is an arduous, hardly an enviable one. Those who are content to abide in the conclusions they have once formed, without following, even by reading, the progress of theological science, have little idea what a difficult and delicate duty it is that devolves on a theological professor, who has at once to instruct scholars and train ministers. The love of truth, and truth only, is the safest guide, and I am convinced you need not fear to lose the support of the great majority of our body, while you act under this influence." In the spirit of these words, at once so noble and so wise, I intend, as I have ever striven, to speak and act. It is the spirit in which my mind was nurtured, and in which only, I am convinced, our institutions can flourish and preserve an unbroken and healthy vitality. The practical difficulty which is here so clearly put, will, I apprehend, be most effectually solved by fixing the attention of young men, first and before all things, on those great, eternal verities, buried more or less deeply under all the forms of ecclesiastical doctrine and philosophic controversy, which lie in immediate contact with the human soul, witnessed to in unmistakeable accents by the voice of conscience and natural affection, and confirmed, beyond the reach of all rational doubt, by daily experience of the realities of life. It is the sublime utterance of these eternal verities in the life and doctrine of Christ which stamps on his mission the uneffaceable characters of divinity. Most of the questions which raise doubt and involve difficulty, lie outside the living core and essence of these verities, relating for the most part to the mode of their conception or to the evidence on which they are supposed most securely to rest; but they cannot be overlooked in the preparatory discipline of the Academy. Young men are often fascinated by the intellectual excitement furnished by the discussion of these questions, and are apt to form a hasty and one-sided decision respecting them. They should be made to understand that they have many sides, which only the experience of many years can adequately reveal to us, and that to those years the

handling of them, at least in public, had best be postponed. I would never have them utter as a truth what they do not fully believe, suppress one honest conviction, or use one argument of which they do not feel the force; but in preaching, as they must constantly do, to older and more experienced people, who have lived through and vanquished all the doubts which they are now feeling, it is well that they should leave doubtful and unprofitable questions to the schools where they met with them, and take up those themes on which they themselves can in some degree speak from their personal conviction and experience. The fountains of trust and love often are, and always should be, fresh and full in the hearts of young men. Nothing is more delightful in the Christian pulpit, nothing is more welcome to souls that are themselves weary and world-worn, than the fervent outpouring of glad and grateful devotion, the honest ardour for whatever is pure and noble and true, the generous scorn of all that is mean and base, issuing from young and earnest souls, looking out upon life as it lies before them in the brightness and glory of God's spirit, and anxious to fulful their errand of mercy and healing in the midst of it.

It is to the training of such minds under the influences of a high and noble philosophy and of a pure Christian theology, that my colleague and I have been summoned in the joint and solemn duties which we this day take upon us. We are neither of us mere academicians. We have behind us the experience of not a short ministerial service passed in the centres of our national industry, which has brought us into perpetual contact with the realities of life and with the divers passions and interests of busy, working, men; nor are we perhaps the less fitted for the duties which await us here by having gone through the preparatory discipline of the world. We are neither of us now young men. The time has come for both of us when the mere intellectual excitement of speculation and controversy has ceased to charm; and we have reached that period of life, when the shadows lengthening on their path admonish all men to gather up the scattered fruits of former thought and experience into a firm, consistent whole, and to build up on solid foundations those holy and blessed trusts, apart from which this life of ours is a vain and incoherent dream. I will venture to add, in the name of my colleague as well as for myself, that there is no interest on earth to which we are so entirely devoted, none to which we attach such unspeakable importance, as the pure religion of Jesus Christ; that we look on its spirit of self-sacrificing love and unquestioning self-surrender to the Divine will, as the sole agency which can relieve our human world from the load of selfishness and sin which crushes it; and that if there be one object to which we earnestly desire to consecrate the remnant of our days, it is to assist by our labours here in disseminating that spirit through society; more

especially in that narrower sphere of influence with which we are denominationally connected, to assist in infusing a deeper and more earnest religious life into those churches of our land which possess such opportunities of self-development in their hereditary privilege of spiritual freedom, and to which we are both so strongly bound by the recollections of our early years and the traditions of a pious ancestry. In the conflicts of the last twelve months, it was painful in the extreme to find ourselves opposed to so many good men and to such old and valued friends. We feel assured that any alienation, if it still exist, will be but temporary. We can do full justice to the sincerity of their apprehensions and the upright motives of their opposition; and we will do our utmost, by a wise and faithful discharge of the duties entrusted to us, to prove them mistaken. With regard to that other, and, as we believe, larger and to some extent younger portion of our body, who have honoured us with their confidence, I can only add the expression of my earnest hope, that the spirit of courtesy, kindness and conciliation will ever animate them; that they will not unnecessarily widen the breach which honest differences of opinion have unhappily created; and that when they come hereafter to compare their matured opinions and experience with their earlier hopes and expectations, they may see no reason to regret the course which they have now taken, nor find that the generous trust of their youth was reposed in us in vain.

SAINT COLUMB-KILL.*

In some things the feelings of mankind vibrate from side to side, like a pendulum; and the respect due to the memory of the mediæval saints is one of them. For ages they were venerated, worshiped, almost deified. Then came a Puritan reaction, during the continuance of which it was almost a heresy to pronounce their names. This was succeeded by a Puseyistic period, when all the old partiality in their favour was revived; when a clergyman of the Church of England was looked upon as "a black sheep" among his brethren if he wrote "the 7th of July" at the top of a letter, instead of "*the Feast of St. Thomas of Canterbury;*" or "the 15th" of the same month, instead of "*the Festival of St. Swithin;*" and this has so disgusted many of us, that we are rather prone to undervalue the real services which

* The Life of Saint Columba, Founder of Hy; written by Adamnan, Ninth Abot of that Monastery: with copious Notes and Dissertations, illustrative of the Early History of the Columbian Institutions in Ireland and Scotland. By William Reeves, D.D., M.R.I.A., Curate of Kirkinriola, in the Diocese of Connor. Dublin, printed for the Irish Archæological and Celtic Society, 1857. 4to, pp. 497.

some of those once over-venerated men performed to religion and mankind. It may, however, be useful to recal to mind the self-denying and pious labours to which not a few of the mediæval saints consecrated their lives, and by which they earned a claim to the respect and gratitude of their fellow-men. The publication of Dr. Reeves, which we have mentioned at the head of this article, affords a suitable occasion for touching on the life and character of one among them, to whom, notwithstanding all his errors and imperfections, the British isles and the human race were deeply indebted; we refer to the celebrated Columba, commonly called *Columb-kill*,—that is, "Columba of the Churches." Dr. Reeves, we may observe in passing, has done all that is possible for the illustration of the work which he has made the ground-text of his learned labours; he has performed his task in a manner that leaves the reader nothing to desire, except that the editor had had a text-book more worthy of his talents and zeal. But that is no fault of his: he has selected the best *Life of St. Columba* that is any where extant,* and has sent it forth in a manner that is most creditable to his attainments as a scholar, a gentleman and a divine. We wish, however, at present, rather to direct attention to St. Columba himself, than to the character of his biographers, ancient or modern. Of his ancient historians we may perhaps find space to say a few words before closing our remarks.

Columba, the most celebrated of all the native saints of Ireland, was born on the 7th of December, in the year 521, not quite a century after the arrival of St. Patrick on the shores of Erin. His birthplace was Gartan, a wild district near the centre of the modern county of Donegall; but he was of illustrious lineage, being fourth in descent from Niall of the Nine Hostages, who was monarch of Ireland at the beginning of the fifth century. At the time of Columba's birth, the throne of Erin was filled by his uncle; and he lived to see it occupied successively by no fewer than five of his cousins. He was also closely connected with the provincial kings of Leinster and with the reigning family of Dalriada in Scotland,—an Irish colony settled in that country, which gradually extended its power over the whole of North Britain, and eventually has given our present line of sovereigns to the united kingdom. "To this circumstance," as Dr. Reeves remarks,—that is, to his connection with these royal

* Many Lives of St. Columba have been written; by *Cumineus Albus*, the sixth abbot of Hy, about A.D. 660; by *Adamnan*, the ninth abbot, about the year 700; by *John of Tynemouth*, "pirated by Capgrave,"—it was written about the middle of the fourteenth century; by an unnamed author who wrote in the Irish language a work not yet translated; by *O'Donnell*, chief of Tyrconnell, in the beginning of the sixteenth century. He also wrote in Irish, but Colgan has translated large portions into Latin. Besides these, there are scattered notices of the saint in Bede, and in Annals, Calendars, Poems and Lives of other Saints. Adamnan's Life is the best, but very far from good.

houses,—"as much as to his piety or abilities, was owing the immense influence which he possessed, and the consequent celebrity of his conventual establishments. In fact, he enjoyed a kind of spiritual monarchy collaterally with the secular dominion of his relatives; being sufficiently distant in Iona to avoid collision, yet near enough to exercise an authority made up of the patriarchal and monastic." (*Adamn.* p. 8, *n.*)

His birth is said to have been preceded by prognostication of his future fame. Aethnea, his mother, saw in a dream an angel who presented her with a most curious, elegant and costly robe; but she had no sooner accepted it, than he tore it from her, and flung it to the winds. She wept,—as many a lady would do under the same circumstances,—and inquired "why she was treated thus?" The angel replied, "because such a robe was far too precious to be worn by her." Aethnea cast a longing look after the beautiful habiliment, and saw it, as it floated on the air, gradually unfold itself, spreading over fields, forests and mountains, till it covered the whole horizon. She did not understand this at first; but the angel explained it as denoting that she was to give birth to a son whose fame would cover the earth. There is no need to question the fact of Aethnea's having had such a dream. Many other ladies have dreamed of getting splendid dresses,—and of losing them,—and of their offspring being destined to run a glorious career. And perhaps there are parents, even now, who would not altogether overlook such an intimation in selecting a calling or profession for their child. But many of the stories told concerning St. Columba do not admit of being so easily accounted for as this.

His early years were passed in the house and under the care of a venerable presbyter, who is stated to have received a supernatural warning of the sacredness of his charge. Returning once from the church in which he had celebrated "mass,"* he saw his entire dwelling lighted up with an extraordinary splendour, and on entering found that the illumination proceeded from a globe of fire which hovered over the head of the youthful Columba as he lay asleep. This he accepted as a proof that the grace of the Holy Spirit was abundantly poured out upon the child entrusted to his care,† and the conviction increased his diligence in cultivating so precious a mind. His efforts were well seconded by the zeal, docility and talent of his pupil; so that at a very early age Columba was able to recite the book of

* "*Missam.*"—This word is used in Adamnan, from whom we have taken the anecdote, in its ancient and primitive sense,—not as signifying the Eucharist alone, but any of the offices of divine worship. Hence he applies it to the matins and vespers, as well as to the "mystery of the Holy Sacrament."

† The incident is manifestly borrowed by Adamnan or his informants from Livy, b. i. c. 39, and from Acts ii. 3; see also Virgil, Æn. ii. 682. It is related in the lives of a great many other saints as having occurred to them also in their youth.

Psalms, in Latin, responsively with a bishop, to whom his teacher introduced him. He is described as having been at this period of life not less remarkable for personal beauty, engaging manners and moral purity, than for his progress in learning.

In due time, when fitted to receive instruction of a more advanced order, he was sent to a seminary founded and conducted by St. Finnian, at a place called Movilla, within a mile of Newtownards, in the modern county of Down. The lustre of Finnian has been eclipsed by that of his pupil and friend; but in his day he was regarded as one of the most eminent teachers in the Irish Church, at a time when eminent teachers abounded. Here Columba appears to have remained for several years, studying scriptural theology *(sapientiam sacræ scripturæ addiscens,*—Adamn. p. 103), and was ordained a deacon before he left the place; for Adamnan relates that once, when acting in that capacity, he found that the presbyters who were celebrating mass had, by an extraordinary oversight, neglected to provide wine for the ceremony: the young deacon seized a vessel, hastened to the spring as if to bring the water required in the service, and having filled his pitcher, invoked over it the name of Him who had turned water into wine at Cana in Galilee;—a similar miracle was wrought; and the saint presented the water, thus become wine, to the ministering priests, saying, "Here is wine which the Lord Jesus has sent for the performance of his own sacrament!" The historian is careful to add that this miracle, so closely resembling the first of our Saviour's wonderful works, was also the first of St. Columba's.

From Movilla he passed into Leinster, where he studied for a time under an aged man named Gemmanus; and here also he gave proofs of his supernatural endowments. While Gemmanus was reading in the open air, a girl, pursued by an assassin who sought her life, fled to him for refuge and protection: he called Columba to his aid, who was not far distant; but before he could reach the spot, the ruffian had aimed a blow of his lance which laid his victim dead at the feet of the holy men. "How long," exclaimed Gemmanus, "will God, the righteous Judge, allow this crime and our dishonour to remain unavenged?" Columba replied, "The very moment that the soul of this innocent ascends to heaven, the soul of her murderer sinks down to hell!" And "on the word, even as Ananias fell down before Peter, so did this murderer of the innocent fall dead on the spot before the eyes of the holy youth." *(Adamn.* p. 138.)

Here, again, the resemblance to the miracle recorded in Scripture is *too* close, even for those who do not wish to reject mediæval prodigies in the mass.

Columba is stated, *by some of his more recent biographers*, to have studied under several other celebrated teachers,—St. Finnian of Clonard, St. Movi of Glasnevin, St. Kieran of Clonmac-

noise, and others. In fact, it would seem from some of those who have written his life, that there was not a celebrated school in Ireland which had not had a share in his education. The explanation is obvious. The persons who wrote the lives of the teachers of that age were extremely desirous of enrolling Columb-kill among their pupils: hence if there happened to be one of the latter named *Columba*,—and the name appears to have been quite common at the time,—he was at once set down as the founder of Durrow and Iona. But all these surmises,—for they are really nothing more,—only shew the celebrity of the man whose fame has proved an Aaron's rod to the fame of all his namesakes. They are besides inconsistent with chronology; for Columba had already become the founder of a monastery and the head of a seminary in A.D. 546, which was his twenty-fifth year; and assuming him to have been ordained a deacon by St. Finnian at the earliest possible age,—even *under* the age at which the canons would, in other countries, have permitted him to receive holy orders,—there is no time left in the interval for him to prosecute his studies in so many distinct seminaries of learning.

In the year last mentioned, he returned to the region where he was born, and in which the branch of the royal family that claimed him as a member was settled. From these princes, and the sept of which they were the heads, he received a grant of a piece of ground as the site of his intended monastery. It was beautifully situated on a hill, nearly surrounded by the windings of the majestic river Foyle: at that time it was covered with a grove of oaks, from which it derived its name, being called in the Irish language, *Derry Calgach*, "the Oak-wood of Galgacus" (or, "of the Warrior"); it was afterwards named *Derry Columb-kill*, from the saint who made it famous; and is now called *London-derry*, having been granted to the city of London by King James I. Here Columba founded a church, a monastery and a seat of learning, which, though long eclipsed by the superior lustre of Durrow in Ireland and Iona in Scotland, became in time the recognized head of all his institutions in both countries, and, of them all, is the only one that can be said to exist, by lineal succession, till the present day. Around the church, school and monastery, there grew a city. In the city and monastery a bishop's see was in the course of years established; and this still subsists, there being a bishop of Derry both in the Protestant and Roman Catholic hierarchy. Many other churches and monastic institutions in the northern part of Ireland are said to have owed their establishment to Columb-kill.

About the year 553, that is seven years after the erection of his monastery at Derry, he founded another at Durrow, in the present King's County; of which, as his chief institution in

Ireland, the venerable Bede makes especial mention. He joins it and Iona together as his two principal foundations. (*Hist. Eccl.* l. iii. c. 4.) How many other monastic establishments Columba erected in his native land, we have no means of determining with any approach to accuracy. His countrymen in after times revered him as the founder of *three hundred* such institutions,—an enormous and quite incredible amount; but the existence of such a tradition proves that the actual number must have been very great. He composed no written rule for the regulation of his religious houses; but the occasional notices of the inmates and their internal economy which we find in his own history, and in other writings, shew that they must have been most useful institutions at the time when they were constructed. The monks were not then the drones of the sacred hive; they were real labourers; they not only preached the gospel and celebrated the offices of religion, but they built houses, they planted orchards, they cultivated the soil, they tended the sick, they instructed youth, they copied and multiplied books, they exercised a variety of useful occupations by which life was refined and embellished. Each monastery was in fact a centre from which a social influence radiated around, that must have made it a blessing to the neighbourhood in which it was placed, civilizing the barbarous and reclaiming the savage. And if the history of the country shews that, notwithstanding the institution of so many convents, a great deal of ferocity still remained both in princes and people, this may lead us to conjecture how horrid would have been its excesses if these influences had not been at work to hold them in some degree in check.*

It was while Columba was still engaged in the establishment of his monastery at Durrow, that he was promoted to the rank of Presbyter; or rather, was, by accident, prevented from attaining that of Bishop. He was deemed worthy of the latter dignity, and was sent with letters of recommendation to Bishop Etchen (who resided at Clonfad, in Meath) that he might be consecrated. He found the prelate at the plough, but was hospitably received, and a ready assent was yielded to his application: however, through mistake, Etchen, instead of consecrating Columba as a *bishop*, only ordained him as a *priest*. On discovering the error, he was desirous of rectifying it by proceeding with the consecration next day; but Columba, looking on the matter as providential, declined the honour, expressing his intention to live and die in the order of Presbyter which had thus unexpectedly been conferred upon him. There is not much authority for this story;

* Dr. Reeves has given an excellent account of the discipline of a Columbian convent in a note or appendix to his edition of Adamnan, which he entitles, *Institutio Hyensis*. Guizot is very distinct in ascribing much utility to the mediæval monasteries.

what there is, is modern; and perhaps it is only a traditional way of explaining how it happened that so eminent a saint as "Columba of the Churches" was never advanced to the episcopate. The tale is not in Adamnan.

About seventeen years after the erection of the monastery at Derry, and ten after the foundation of Durrow, Columb-kill passed over into the Hebrides, and undertook the arduous work of converting the Northern Picts to the gospel of Christ. Some modern authors have asserted that he was banished from Ireland as a stirrer up of wars and discord; but the facts alleged in support of the theory are, on careful investigation, found to be utterly untrue, or for other reasons untenable; and his well-known zeal would be a sufficient incentive to the enterprize which he undertook and carried on with such triumphant success. This is, besides, the only motive assigned by the early historians, Cumineus Albus, Adamnan and Bede, who, had his emigration been a penance or a penalty, would not have failed to make some allusion to so remarkable a fact. The place which he chose for his principal settlement was a little island to the S.W. of Mull, called I, Hy, or Hi; since called Iona, or "I-columb-kill." It is about three miles long by one and a half broad, and is separated from Mull by a channel of about a mile in width. Of this island he obtained a grant from his kinsman Conall, the Dalriadic king, which was afterwards confirmed by the Pictish monarch, probably after his conversion.

The country which is now called Scotland (then *Caledonia*, or *Britannia Septentrionalis)* was inhabited by five different tribes of people. The *Northern Picts*, who dwelt to the north of the Grampian mountains, were as yet heathens. The *Southern Picts*, who inhabited the eastern region between the Grampians and the Frith of Forth, had been, at least nominally, converted to Christianity some time previously by the preaching of St. Ninian. The *Scots*, or Dalriadic tribes, who had passed over from Ireland about the year 502, and occupied a district nearly corresponding with the present county of Argyle, were Christians, and had been so before their emigration. So were the *Britons*, who inhabited Strath-Clyde; but the *Anglo-Saxons*, who had seized on the south-eastern parts of the country, were still heathens and idolators. It was to the Northern Picts that Columba chiefly directed his labours, though there are traces in his history which shew that he also had regard to the spiritual condition of the other inhabitants of North Britain, both Christian and Heathen.

Brudeus, the king of the Northern Picts, whose fortress was in the neighbourhood of the present Inverness, was at first unfriendly to the gospel and unwilling to receive Columba: in fact, he caused the door of his house to be shut in the saint's face; but on the sign of the cross made by the holy man's fingers, and a slap of his hand on the panel, the gate flew open at once;

and his Majesty, seeing no other course practicable, graciously accosted Columba, treated him with courtesy, heard him with respect, and in due time was baptized. The king's example was followed by many of his people; and thus a foundation was laid for the conversion of the whole nation to Christianity. This appears to have been accomplished during the life of St. Columba. We hear of no Pagan Picts after his time; and the great result shews the zeal and energy with which he and his companions laboured.

In the course of these enterprizes, he is represented by his biographers as having wrought an infinite number of miracles. Not a few they have recorded for our edification; and they are careful to add that they had an immense multitude in reserve, which they thought it needless to write down. It is probable there are few modern readers who do not feel that enough, and more than enough, have been preserved, and who would not have been thankful to the historians if they had suppressed a great many of those which they have given. Yet it is better as it is. These monkish legends have their value, were it only for the contrast which they present to the miracles attested by the evangelists and apostles of Christ. Of the supernatural works ascribed to St. Columba, it is curious to observe how rapidly they grew under the writer's hands. The first biographer, Cumineus, who wrote not quite a hundred years after Columba's time, has a tolerable array of them; forty years later, they are more than doubled,—almost trebled,—in the hands of Adamnan: John of Tynemouth has still more, in the fourteenth century; and O'Donnell has an enormous amount of them in the middle of the fifteenth. Many of the alleged miracles seem to be but natural occurrences misinterpreted, dreams, omens, &c., which are easily explained by the operation of physical causes, but which the biographers have represented as special interpositions of Providence. Of the remainder, some, as has already been seen, are mere parodies on the facts related in Scripture, or on occurrences alleged to have happened to numberless saints before and after the time of Columba; *stereotyped forms of miracle*, which we expect to find in every saintly biography as surely as we expect to find the hero's name. The great majority of those recorded are stated to have been wrought for reasons that are either perfectly frivolous or absolutely sinful; to gratify the vain curiosity, or the pride, vanity or vindictiveness of men; to pamper their appetites, or indulge their indolence; as if the Omnipotent had no other end in the government of this world than the glorification of a wretched mortal at the expense of his fellow-creatures. Very many are stated by the biographers who record them to have been kept *strictly secret* during Columba's life, and only divulged after his death, when it was easy to imagine them or to invent them; or,—as no doubt happened sometimes,—to solidify into fact what may at first have been

nothing more than a surmise or a figure of speech. Not one of Columba's miracles appears to have been written down till nearly a hundred years after his death,—of course not by any eye-witness, nor during the life of any one who could pretend to have knowledge of the persons or the facts. Not a single prophecy, of the scores ascribed to him, but is represented as having been *fulfilled* before it was written down. And, lastly, at the time when the narratives appeared, there was not a single person in the world who had the slightest interest in sifting the testimony on which they were affirmed, in detecting its weakness, or denouncing its falsehood. Take the life by Cumineus Albus, for example. He was abbot of Iona, the sixth in order, Columba himself having been the first; he wrote for the edification of the monks of that monastery, who were naturally desirous of ascribing all possible sanctity to their founder, all possible honour to their convent, and all possible importance to themselves, the heirs of whatever dignity belonged either to the saint or to the place. What need was there for Cumineus to weigh his words, except to take care that he marked out Columba clearly enough as one of the greatest of saints? The same was the case with Adamnanus. He was the ninth abbot; and he addresses his work to his monastic brethren, speaking of Columba as "*our venerable patron*," of Iona as "*this our island*," and of the convent as "*this our monastery.*" To expect historical criticism, or even common historical accuracy, in such works, would be to seek the living among the dead. No one can read these writings without feeling that he is got beyond the limit of exact statement, into a region in which truth is not the prime object,—a region, indeed, in which truth occupies but a very secondary place; without feeling that he is dealing with men by whose hand truth would be and is habitually and unhesitatingly sacrificed to the honour of Columba, or to any other object which the writer may be anxious to serve. What a contrast is all this to the narratives in the New Testament! It is indeed to be regretted, for Columba's sake, that his memory fell to the care of men who, in their solicitude to advance his reputation according to their own ideas of reputation, have left unrecorded facts which would have displayed his real greatness, or only allow a faint trace of them to escape their pens while they are adorning him with imaginary glories, the product of their own silly superstition or frigid invention. For it is a curious circumstance that the miracles make up the *staple* of the lives of St. Columba which have come down to us. Adamnan, for example, divides his work into three books. In the first he treats of the *gifts of prophecy* by which Columba was ennobled; in the second, of the *miracles* which he wrought; and in the third, of the *angelic visits* with which he was honoured. So inartificial is his method, yet so closely adhered to, that if it had not been for the super-

natural circumstances which were said to have attended the saint's birth and death, the biographer would have had no opportunity of recording either that he was born or that he died! It is for this reason that the dream which his mother had before he was born, is not related by Adamnan till we come to the last book of the saint's life.

In Pictland, as in Ireland, Columb-kill busied himself in erecting schools, monasteries and churches. The establishment at Iona was by no means his only institution in that region, though it was the first and the most famous. He built others in Tyree, in Hinba (an island which has not yet been identified), in Skye, and on the mainland, not merely among the Northern Picts, who were his peculiar charge, but among the Southern Picts, the Scots of Dalriada, and the Britons of Strath-Clyde. He is believed to have penetrated even to the Orkneys, and to have preached the gospel to the inhabitants of that remote region; and the multitude of parishes and chapels in Scotland which bear the name of Columb-kill,—though it be admitted that many of them were not erected by himself, but only dedicated to his honour,—attests the veneration in which his memory was held. He was indeed the great Apostle of the North. Adamnan casually mentions the names of two Saxons who were residents at Iona towards the close of the life of Columb-kill; and as he died before Augustine had commenced his mission to the Anglo-Saxon people, while the Britons, as we are told both by Gildas and Bede, had never communicated the gospel to that fierce nation, it is at least possible that these may have been converts whom Columba had himself won over to the faith. The difference of language,—far greater than that which subsisted between the Irish and the Picts,—probably prevented Columba and his disciples from labouring more extensively and effectually among the men of Anglian race. Even to the Picts, however, Columba had to address himself at first by means of an interpreter.

Columba kept up a constant intercourse with all his churches and monasteries, both in Ireland and North Britain: he often visited the brethren, received messengers from them, and sent them messages of reproof, advice, approval or encouragement. He received all who came to him with modest hospitality, and was frequently visited by illustrious persons both from his own and foreign countries.* It is a proof of the estimation in which he was held, that on the death of Conall, the lord of the Scottish kingdom of Dalriada, he was selected to inaugurate (the record

* The stories which are told of Columba's visits to Gaul and Spain are manifestly fabulous. He is said to have wrought miracles there, and to have discovered the reliques of saints, &c. Had any fact of the kind been heard of in their day, Cumineus and Adamnan would not have failed to record it. Indeed his occupations preclude the idea of his having been a traveller.

says, "to *ordain*") his successor, Aidan. Columba would gladly have declined the honour; for in truth he would have preferred to see the throne filled by Aidan's brother Eogenan;* but an angel appeared to him in a dream, handed to him "the glass book of the ordination of the kings," and required him to inaugurate the monarch-elect without delay. Columba shewed himself reluctant; whereupon the angelic visitant drew forth a *whip*, and applied the lash so vigorously, that the saint bore the mark of the chastisement (though administered in a dream) till his dying day. Still Columba was obstinate; but after a second and a third flagellation he yielded to a mandate thus urgently enforced, and consecrated King Aidan, using the formula written in the aforesaid book. This is said to be the first recorded example of the formal inauguration of any Christian monarch in the west of Europe;† but from the mention of "a glass book" (which probably means a document on parchment, framed and glazed), the form would appear to be of older date among the Irish people.

At a later period certainly,—but how much later it may not be easy to tell exactly, for the chronology is very uncertain,—a "*condictum*" or solemn conference was held between Aedh, the king of Ireland (who was a near kinsman of Columk-kill), and Aidan, the king of the Hiberno-Scotish colony in Caledonia, who was also connected with him by birth. It appears that the Irish monarch claimed to exercise the right of sovereignty over the Hiberno-Scotic colony in Britain; while Aidan not only asserted the independence in his dominions there, but, as an independent king, was disposed to disown subjection to Aedh even for the territories of the Dalriadic tribes in Ireland. Both parties agreed to refer the matter to the decision of St. Columba. He was kinsman to both the disputants; and having the control of monasteries and lands in both countries, it was doubtless expected that self-interest as well as equity would dictate an impartial decision. However, he did not himself pronounce any judgment; but by his advice the case was referred to a young man named Colman, the son of Comgellan, who awarded that the Scots-British kingdom should be an independent monarchy, but that the Irish Dalriada should continue subject to the king and the laws of Ireland as it had ever been. This conference was held at a place called Drumkett, on the banks of the Roe, in the modern county of Londonderry. The foregoing seems to be the substance of what took place at the congress. We have, however, no authentic account of its proceedings; for all that Adamnan tells us about it is, that Columba, while attending the meeting, pronounced prophecies respecting two young princes

* The law of succession by *Tanistry* rendered this a perfectly legitimate wish on the part of Columba.

† So says Martene, *De Antiquis Ecclesiæ Ritibus*, l. ii. c. 10.

who were present, and healed a vast multitude of people of various diseases and infirmities. The laying on of his hand, the sprinkling of water from his finger, even the touch of the hem of his garment, restored all who had faith to the enjoyment of perfect health. *(Adamn.* p. 113.)

On this occasion he made a general perambulation of his monasteries throughout Ireland, and took the opportunity of visiting several other holy men and the establishments which they had erected for the same purposes which he had in view in the foundation of his own. Every where he was received with the highest veneration. The monks of Clonmacnoise came forth in solemn procession to meet him, with St. Alithir, their abbot, at their head, and conducted him into their church, with hymns and psalms. In the midst of the pomp, a youth of humble station, and by no means a favourite with his superiors, slipping behind Columba, secretly touched the hem of his robe. "But what the saint could not see with the eyes of his body, he spiritually discerned." Perceiving what had been done, he drew the youth forward; and having made him put out his tongue, he blessed it solemnly, prophesying at the same time that he should be great and illustrious, and confer additional renown even on the celebrated monastery of St. Kieran. This youth was afterwards St. Ernan, in whom the prediction was fully verified; and Adamnan implies there can be no doubt of the facts of the story; for he had heard them from Failbe, who had heard Ernan himself recount them with his own lips to Segineus, he being present and an attentive listener. At Colerain, Conall, the bishop of the place, made a great feast for St. Columba, having collected for the purpose contributions from the whole country round. The saint was enabled to tell, by looking at the gifts which each person had sent, the character, vices or virtues of the donor, and to dispense penances and promises accordingly! But these, as Adamnan assures us, were but drops that fell out of the overflowing vessel of his prophetic knowledge,—"*de plurimis pauca*,"—yet has he fifty chapters filled with them; many of the chapters giving, like that just cited, accounts of prophecies delivered not by retail, but wholesale. Those who are curious in tracing the human mind through its aberrations, will find an ample storehouse of such "psychological phenomena" in the pages of Adamnanus; still more in those of O'Donnell, if they have access to the learned work of Colgan, in which O'Donnell's Life of Columba is contained.

Columb-kill, having now accomplished the object which he had in view in visiting his native country;—having seen the feud between two neighbouring monarchs happily healed under his auspices, and the chances of war between two kindred nations averted;—having inspected, exhorted, and, when needful, reformed the monasteries which he had founded in Erin;—having

renewed his intercourse with holy men who were engaged in undertakings akin to his own;—and having received marks of respect which his own conscience would tell him were justly earned,—now determined to return to his much-loved Iona, to die, as he hoped, in the midst of his companions, the associates of his pious toils.* In the summer of the year 593, he completed the thirtieth year since he first took up his residence in that island,—a year which he had often prayed might be the last of his earthly pilgrimage. Once, while he was engaged in prayer, his two attendants perceived his countenance lighted up with an unusual expression of joy, which was instantly succeeded by a look of deep affliction. They inquired the cause, and were told that the Almighty had at first assented to his prayer for a release from the pains and trials of this life, but had suddenly changed his mind, in compliance with the wishes of many churches, who had prayed that he might be spared to them yet longer. The saint affirmed that he could *see* the angels who had been despatched to carry his soul to heaven, but had been arrested midway in their flight, now standing on the rocks of the opposite shore. To the same two persons he communicated (but under promise of secrecy till after his death) that he was to live exactly four years from that day. He appears to have spent the interval not otherwise than as he had spent the rest of his life. On Saturday, the 8th of June, A.D. 597, he went out, with his companion, Dermot, to bless the barn of the convent; and seeing two large heaps of grain, he expressed his thankfulness that, in case of his removal to any other place, the monks of his family would have ample provision for the year. Dermot remonstrated with him for so often talking of his decease about that season; but Columba, after exacting a promise of secrecy, said to him, "This day is, in the sacred Scriptures, called *the sabbath*, which signifies *rest;* and truly it is a sabbath to me; for it is the last of my continuance in this toilsome life,—the day on which I am to enjoy a sabbath after my wearisome labours; and in the midst of this blessed Sunday night which is approaching,† according to the language of Scripture, I shall 'go the way of the fathers.' For now the Lord Jesus Christ deigns to invite me; to whom, in the midst of this night, I shall depart: for so it hath been revealed to me by the Lord." His companion, hearing these words, began to weep, and the saint endeavoured to console him as well as he could. On his return towards the monastery, Columba sat down to rest on a spot on which a cross was afterwards erected, which was standing in the

* The incidents which follow are all taken from the concluding chapter of Adamnan.

† Columba (or Adamnanus) here follows the Jewish division of time, according to which the day begins and ends at sunset; accordingly the night which followed Saturday he calls Sunday night—*nox dominica.*

time of Adamnan. Whilst he was resting himself there, a white horse belonging to the monastery ran up to the saint, laid his head upon his bosom, and, as Adamnan affirms, began to shed tears. Dermot would have removed him; but Columba would not allow the faithful creature to be disturbed, affirming that God had manifestly made it known to him that he was soon to lose his aged and affectionate master. When the animal departed of his own accord, the saint blessed him. Arising, St. Columba ascended a small hillock which overlooked the monastery, and, stopping on its summit, he raised both his hands and blessed his convent, saying, "Though this place be small and poor, not only the Irish kings and people, but the rulers of barbarous and foreign nations, with their subjects, will confer upon it great honour and respect; it will also be held in veneration by the saints of other churches." Returning to the monastery, he sat writing a copy of the Psalter;* and having come to the 10th verse of the 34th Psalm, in which it is written, "*They that seek the Lord shall not want any good thing*," he said, "I must stop here at the foot of this page: let Baithen write the rest." The saint then entered the church for the Lord's-day evening service; after which he returned to his apartment and sat up on his bed, in which he used no other bedding than the naked rock, while his pillow consisted of a stone, which in the days of Adamnan had been set up as a head-stone near his grave. Thus seated, he dictated to his attendant a most affectionate farewell message to the brethren, exhorting them to live in mutual charity and peace, and assuring them of the protection of God, and of his own intercession on their behalf. When his last hour approached, the saint ceased to speak; but hearing the bell sound at midnight for matins† (which were always celebrated a little before daybreak), he arose in haste, made his way to the church with such alacrity that he was the first to reach it, and, entering it alone, fell on his knees in prayer near the altar. Dermot, following more slowly, saw the whole interior of the building lighted up with an angelic illumination; a few others of the brethren also saw the light at a distance: but when Dermot came near the gate, it instantly disappeared. The attendant, unable to distinguish his aged abbot in the dark, exclaimed,

* Columba was a great copyist. A Psalter said to have been written by his hand is still preserved, and has been described by Sir W. Betham, but its authenticity is questionable. Adamnan calls the psalm on which Columba was engaged at this time the 33rd, following the division of the Latin copies.

† The conventual bells used in the ancient Irish monasteries were small hand-bells, made of sheet-iron and of a square shape with rounded corners, resembling the sheep-bells used in the southern counties of England to this day. They may have been originally sheep-bells. Many have been preserved, and of some engravings and descriptions have been published; see especially the description of St. Patrick's Bell, published by Dr. Reeves, with drawings (Belfast, 1850, fol.). Not a few, like that just alluded to, are furnished with curiously wrought and jewelled shrines.

"Where art thou, my father?" but before candles could be brought, he found him, by groping with his hands, sunk upon the ground. He raised him a little, and, seating himself on the floor, placed his head upon his lap. The whole fraternity of the monks, entering with lights, and seeing their venerable father at the point of death, began to utter lamentations; but the saint, opening his eyes, looked round with a pleased and happy expression, "seeing," as Adamnan informs us, "the holy angels!" Dermot raised his right arm; the saint, by a gentle motion of the hand, signed to them the blessing which he was unable to pronounce, and immediately expired. He died in the year 597, the 77th of his age, on Sunday, the 9th of June, which is the day appointed for his commemoration in the Calendar of the Roman Catholic Church.

That he was a man of high talents, of ardent zeal, indomitable perseverance, and a self-forgetting, self-denying devotion to the work to which he had consecrated his life, the facts which have been stated abundantly evince; but they do not prove that he was free from faults; and that he had some weaknesses is intimated by several of his historians. Bede seems to imply a doubt of his claim to the character of absolute sanctity, when he says of him, "*whatever he may have been in himself*, we can affirm for certain that he left behind him successors eminent for their self-control, their love to God, and regular observance of discipline." (*Hist. Eccl.* l. iii. c. 4.) The fault most commonly imputed to him is that of an irritable and vindictive temper; nor can it be denied that if the stories told *in his honour* by Adamnan and others be true, he deserves the imputation. "Adamnan relates how he pursued a plunderer with curses, following the retiring boat into the sea till the water reached to his knees. We have an account also of his cursing a miser who neglected to extend hospitality to him. On another occasion, at Hinba, he excommunicated some plunderers of the church; and one of them afterwards perished in combat, being transfixed with a spear which was discharged in St. Columba's name." (*Dr. Reeves, Pref. to Adamn.*, p. lxxvii.) These testimonies, however, are considerably weakened by their coming down to us in connection with miraculous legends. God is represented, *in every case*, as inflicting the vengeance for which the saint entreats. We cannot believe in such miracles; but if the miracles be given up, the ground of the imputation against Columba is, to say the least, shaken. If, however, it be allowed that he was of an impetuous and impatient temper, it should be remembered that he was brought up in a rude country and semi-barbarous age, when women were required to enter into battle, and ecclesiastics were not exempt from military service. Giraldus Cambrensis, so long ago as the 12th century, complained "that *even the saints* of Ireland seemed to be men of a vindictive spirit." (*Top. Hib.* l. ii. c. 55.)

It would be too much to expect that Columba should be, in all things, in advance of his country and his age: yet we conceive there are few who may not be improved by contemplating the example of his self-denying and laborious life, and edified by the spectacle of his peaceful and triumphant death.

Ψ.

A MINISTER'S RETROSPECT.

Chapter IX.

SCHOOL-KEEPING.

In my days it was almost a matter of course for our ministers to be schoolmasters also. Few among us could maintain a family in comfort upon our salaries; and we never thought of there being any incompatibility between our duties as ministers and as schoolmasters. It was hard work, but we did not complain of that. The private schools of that day were indeed chiefly those conducted by Presbyterian ministers. We were, in fact, almost the only persons qualified by our own education for the office of instructing the children of the middle and upper classes, —with the exception of the parish clergy, who seldom, however, undertook it. Among the other denominations of Dissenters, the proportion of really well-educated ministers was in those days very small; and then, just as now (when the state of things is in this respect very much improved), neither they nor their congregations were in general disposed to look with favour upon the union of duties, however acceptable an increase of resources might in many cases have been. Our congregations, if not richer or more generous towards their ministers, were at least more reasonable in imposing no such restriction upon a man's extra exertions to make up the deficiency in his domestic means.

For myself, so entire was my young devotedness to the work of the Christian ministry, that I solemnly resolved, if possible, or as long as possible, to give myself entirely to its duties; and could almost, at that moment, have taken the vow of perpetual celibacy for the gospel's sake (not having as yet any actual design to the contrary). But before two years were over, I found myself keeping school purely for the sake of my ministry, still without any prospective matrimonial design. The fact was (little creditable indeed to the congregation at A. to be told), that the salary promised, and apparently guaranteed, to me on my settlement, was not fulfilled. So zealous had they all seemed in the hope of a comfortable settlement with a respectable young minister after their unfortunate position with my predecessor, that at the same meeting at which they resolved to invite me, they resolved also to make a vigorous effort for the immediate

extinction of a debt which burdened them, and which took above twenty pounds a-year from the salary, for interest and gradual redemption as stipulated by the lender. I accepted the invitation; but they, or their trustees, or their treasurer, forgot apparently their part of the engagement. The debt was left to extinguish itself, as before, by annual instalments, which should, according to agreement, have been paid to me. I was much hurt, but too proud to say a word about it. I ascribed the neglect not to design, or even to distinctly conscious omission, on any one's part; but to the slovenly, dawdling and dilatory, while secret, mode of administering all the chapel affairs. What was everybody's business was nobody's. What everybody was ready to help in doing, nobody was asked to do. The congregation had no stated meetings for business; and so, having concluded the special meeting which invited me with a "promise to pay," they waited apparently for the presentation of their promissory note. But I did not present it; I began school-keeping instead. There was another person who might and ought to have presented it for payment; that was the treasurer, with whom all such things rested. He ought to have called the congregation together, and the thing could have been done. But he was an old man and very slow and dilatory; and I was willing to believe he had forgotten the terms in which he had himself conveyed the invitation to me. I do not think he felt in any way guilty towards me. It is in this sort of easy, slovenly style that the claims of many a minister are neglected. Perhaps it may be said I had myself to blame for not producing my bond and insisting upon its fulfilment. But I chose rather to raise my twenty pounds a-year by school-keeping, when I found I could not make both ends meet without it.

I opened a day-school for boys of the selecter sort on the highest terms hitherto heard of at A. A boarding-school, I said to myself, I never would have, for it would much more seriously take my time and energy away from my ministry. One has done with day-boys when they go home at four or half-past; but boarders in the house are never off your mind. Quite true; and let no minister undertake this charge if he can avoid it. Yet I lived to try this experiment also, under the dictate of obvious prudence bordering on necessity.

I never regretted having begun, under the circumstances above described, my career as a teacher of youth. I had no wish to seek a larger congregation (at present at least) with larger resources; nor indeed did I ever flatter myself that I was destined to fill any very prominent or lucrative place in our church. I was already much attached to the place and the people, and had abundant reason to believe that they would have been grieved to think of a change of minister. But to have gone on pinching and contriving as I had been forced to do for those two years

(and longing in vain, all the time, to give some little help to my own kin and kind), would have been the worst possible condition (as a chronic condition) of affairs for a healthy and vigorous ministry. Never truly was I so worldly-minded—so full of worldly cares and anxieties, I mean—as during those first two years of my ministry, when, with the most moderate personal wants and desires, I had to take scrupulous care of every penny, and with the most rigid economy could scarcely keep out of debt. Never was money so pleasant to handle and so sweet to spend as the first quarter's school-payments that I received. They just set me a little beforehand, instead of my being left, as hitherto, just behindhand. I never felt so rich before; scarcely since. I should never again need to accept the old treasurer's offer to pay me a few pounds in advance of my salary. How it had gone against the grain with me to ask this accommodation now and then, when I knew that, if he had but done his part, my income would have been ample! Now it was ample through another resource, for which I was not indebted to him or the congregation at all. Nay, rather, I made them my debtors thenceforth. By supporting myself in part by my school-keeping, I was, in effect, contributing just so much towards the support of public worship in the old chapel at A. And my contribution became very soon the largest of all beyond comparison. In subsequent years, as my school throve and my family expenditure was amply provided for by its means, I found that I had come to be a regular contributor, in this manner, of from two to three hundred pounds a-year to the support of free worship and a free theology. On this view (which is plainly the true business view) of the matter, a congregation which cannot or will not support its minister in abundance, cannot regard his school engagements as in any way incompatible with his ministerial usefulness, but as his truly munificent contribution to the support of their place of worship.

My school throve fast. In half a year I was about twenty pounds in hand, after indulging a few little longings for comfort in my lodgings, and enjoying various luxuries in the way of helping some who needed it. What was to be done with this twenty pounds? And with the future savings which could not help accruing now every quarter from my school? I must put it in the bank, if that polite gentleman whom I slightly know as one of the partners will condescend to take care of so small a sum. With some hesitation I called at the bank, and very modestly asked if they ever opened an account on so small a scale as mine would probably be. My friend the junior partner was very courteous in assuring me, as he took my twenty pounds, that they thought it quite worth while, and that he hoped the amount would soon be larger. So I became a capitalist, and felt from that moment the advantage of being a little beforehand

with the world. It was an advantage every way;—to immediate freedom from anxiety, to conscious independence of position and action, and most of all to elasticity of mind and spirit for the work of my ministry.

It is indeed a miserable thing for a minister, especially a Dissenting minister, to be poor, and to be thought of as poor by his congregation. I say this in the distinct recognition of the high religious views which Christianity teaches on the subject of riches and poverty. No man ever cared less for money than I have done and do still; but no man could be more thankful for its sufficient use. I look upon it simply as a means to good ends; and in the case of a minister, as the means which enable him to live for his ministry. I despise the pursuit of wealth for its own sake. The position of a Presbyterian minister indeed forbids any competition in the common race of wealth-seeking and wealth-spending. But poverty and wealth are comparative terms; and as *he* is rich in his position as a minister whose resources are somewhat above the demands of that genteel comfort which is his conventional style of living, so *he* is poor, and feels the ban of poverty more severely perhaps than he would in another line of life, who is unable to maintain that decent comfort of house and family which his congregational friends regard as respectable on *their* behalf, if not his own. And I say, in reference to this standard, it is a miserable thing for a minister to be poor, and to be regarded as poor by his congregation. Some may probably take opportunities of helping him in as delicate a manner as possible. But he is apt to feel a sense of dependence that does not contribute to his energy and spirit. And it is quite impossible that a man who is oppressed with the daily sense of poverty, who sees his children's very milk for breakfast distributed in limited measure to them by their anxious mother, and thinks almost with despair of their future lot, should go through the work and duty of a minister of religion with the same proportionate earnestness with which he could, in a different calling, pursue his daily work. As an artizan, a clerk or a tradesman, he might put his energy of body as well as mind into his work, and do it none the worse while relieving his anxious thoughts thereby. But how employ the oppressed mind upon mental work, without spoiling that work? Probably his ministrations will soon be complained of as dull and dispiriting. And the most considerate of his people will pity and make allowance for him, while others will find fault with the result without tracing it to its cause. I wish I had not reason to say that both in his congregation and in the world beyond, if his coat is threadbare he will often miss the respect and want the influence which his character and talents would under another garb secure to him. So I conclude that both for the sake of his work itself and for the reception of it by other people, it is very important that a

minister be raised above worldly difficulty. For this reason I advocate his keeping school, unless he be happily provided with private resources of his own, out of which he can generously resolve to make the annual contribution of half a man's livelihood in aid of the other half supplied by his salary; for the latter seldom exceeds half what is due to the position which his congregation expect him to sustain.

I know no good reason why our ministers should scruple, if opportunity allows, to avail themselves of any other honourable means of maintenance besides that of teaching youth. There is indeed a prevailing prejudice, even among our congregations, against such latitude of occupation; and certainly the province of general instructor seems to a certain extent allied to that of religious teacher; while there may be valid objections (as a general rule) against a minister entering into trade or manufacture, as being too apt to distract the mind from quiet thought and study. But, where there is no opening for the work of a teacher, or a conscious want of aptitude is felt by the individual, he ought to feel himself perfectly at liberty, if only half maintained by his congregation, to earn the remaining half-maintenance by any other honourable occupation that is open to him. And his congregation ought to feel greatly indebted to him for doing so. In my earlier days several of our students made the attempt to combine the practice of medicine with the Dissenting ministry. Dr. Thompson, of Halifax, was one of these, and his experience was, I believe, that of some others, in finding the former profession so exacting and so interesting, while so irregular and incalculable in its demands upon his time, as to make them presently abandon the ministry. In short, a successful medical practitioner cannot do both; and an unsuccessful one, however useful his medical knowledge might sometimes be in his ministerial experience, would not find it the required means of augmenting his income. To balance the two would be seldom, if ever, found practicable; nor is the attempt repeated now-a-days. I remember, when I was a boy, on a visit at Northampton, seeing Mr. Robins in his book-shop, and thinking that a minister might very pleasantly combine bookselling with his ministry. But Mr. Robins had retired both from his College tutorship and from his pulpit (owing to loss of voice); and though he never lost caste by becoming a tradesman under such circumstances and after years of well-earned reputation, it is not clear to me that bookselling would not have been considered *infra dig.* had he wished to combine it either with his ministry or his tutorship. I should like to see this experiment tried, however, by some minister who had force of character enough to sustain himself against the objections of those whose aristocratical notions or whose worship of precedent might at first be shocked. There would, after all, be one great difficulty in the way of bookselling

or any other trade—namely, the need of capital, which few ministers who betake themselves to school-keeping can command. I think I have lately heard of one of our ministers doing something as a photographist, and I commend his independence of spirit and wish him success. To live is the first condition necessary for working; and if a man is to work well and successfully in the ministry, he must be able to live without engrossing care, and in the degree of comfort which represents the average lot of those among whom he moves.

My teaching days extended over a period of about thirty-five years, and gave me experience of the duty in all its departments. I have taught boys and girls, children and adults. I began with a boys' day-school at A, as already related, and soon commanded a very respectable and remunerative school. I had children of all religious denominations, including Catholics, Quakers and Jews, and never experienced the "religious difficulty" which is now so pertinaciously urged and so weakly assented to as an argument against the joint education of the poorer classes in unsectarian day-schools. My school was non-sectarian—indeed non-theological, non-doctrinal; and would by some of our religious educationists of the present day have been designated non-religious, with a view to its being regarded as irreligious. But such narrow ideas did not stand in the way of my success, nor do I think they would prevent the success of any able and diligent Unitarian schoolmaster now. I had the confidence of parents of whatever creed, on the express ground that I left doctrinal instruction untouched. It was not inserted on my card of terms, and did not appear in the lessons of the school. It was left to be taught at home, or at church or chapel on Sundays. The day-schoolmaster had nothing to do with it. Secular teaching was what he professed to impart, and to preserve a pure moral atmosphere around him while his pupils were under his care. Not to touch upon disputed religious doctrines was his bounden duty. I did not even use the Scriptures in my school; partly from the difficulty of dealing honestly by my own views while fairly by those of orthodox pupils and their friends in explaining Scripture, and from feeling what wretched formality it is to permit the Scriptures to be read without intelligent explanation and questioning; but chiefly because I would not degrade them to a lesson-book at all. On leaving A, where my school was still flourishing as ever, I was solicited to take four or five of my old pupils with me as boarders to B, which offer it seemed both to your dear mother and myself the evident dictate of prudence to accept. So at B we had boarders as well as day-scholars for some years, till the satisfactory increase of the latter enabled us to decline receiving others into the house. This was not long before your dear mother's death, which must have terminated the plan had it then existed. In a few years' time (to which your own recollection, my Mary, will go back), when Tom was about twelve

years old and Agnes ten, and you at five were just ready for homœopathic doses of schooling, I determined to try the experiment of a mixed school of boys and girls, in which I should have the satisfaction of teaching all my own dear children myself. This plan was much more common in those days than it is now, and I am disposed to regret that it is so little practised at present; for I believe the mixture of the sexes at school, as nature mixes them in the family (with obvious limitation as regards age), is good alike for boys and girls, giving solidity to the mental habits of the latter, and refinement and gentleness to the former. When, some years afterwards, your brother went to college, it so happened that the girls had already begun very decidedly to preponderate; and for the sake of my own daughters, as you were growing great girls (at least Agnes was), I laid out my plan thenceforth for girls only. This was quite the happiest period of my experience as a teacher. The quiet of a girls' school, compared with that of the boys' or even the mixed plan, was perfect luxury to a man with nerves. Their shoes, soft voices and gentle movements, justifying a carpeted room and neatly-made desks and chairs, turned my teaching hours into so much library work. It was the paradise of my school-keeping days. I had great pleasure in teaching girls; and I believe it would be well for female education that men should take part in it more prominently than they do. Perhaps it is through a kind of native politeness on each hand, that men find girls such good pupils, and that women are the best teachers of little boys. In the case of boys the period is somewhat limited, as it becomes a point of boy-honour at nine years old at the latest not to be sent to a dame school. But from that same period upwards, the girl is perhaps a more satisfactory pupil in many respects under a master than under one of her own sex. I believe our ministers may find no little employment as teachers in this direction, if the growth of proprietary schools cuts off their old-established resource as teachers of boys; and I can from personal experience assure them that it has the special recommendation of quietness to the ear, and usually of thoughtful application to work in a greater degree than is experienced in teaching the race of boys.

I have mentioned proprietary schools as occupying a large part of the ground formerly left open to our ministers. They never affected me indeed, as I was teaching girls at the time of their foundation, and on the point of retiring altogether to my *otium cum dignitate*. But I saw the establishment of one in this town, which was the ruin of all the private boys' schools for some years; and many of our ministers in different places suffered severely by this movement, for they had little or no chance of being appointed as masters even in the proprietary schools of most liberal professions, where Oxford or Cambridge degrees were usually a *sine qua non*. But in most cases they had only to wait (if they could afford to wait) a few years to resume their private schools

with as much success as ever. The proprietary-school movement on the whole has been a failure. Nor could any other result have been fairly expected, though there were elements in that effort for which one would fain have desired better success. As an attempt on the part of the middle and upper classes to regulate the education of their own children, it was a highly interesting and laudable effort. The idea was good; that instead of looking round to see what education can be found, some twenty, forty or more parents should agree together to build a school and engage masters to teach what they chose. It was a fine practical protest against the obsolete system of the old grammar schools, with their Greek and Latin *gratis* and everything else *extra*. Englishmen determined to do better for themselves than their ancestors had done for them. And the fundamental idea of the plan being that the proprietors alone should be able to nominate boys, it was expected that when one man's family was grown up he would sell his share to another who had boys ready for school, and thus that the proprietary would always be identical with those interested as parents. This was the essence of the plan. Why did it not succeed? In some places, because the proposers could not agree in the outset about Church and Dissent, or about Toryism and Radicalism, and so built two places instead of one, both of which of course pined and died in a few years. Another mistake generally made was a foolish subserviency to the methods of the old collegiate public schools, which made many of the proprietary institutions unsuitable, after all, to the education of tradesmen's sons. And the proprietary idea itself entirely failed the moment the school was, for any reason or other, not quite successful in a pecuniary point of view. The mercantile principle was, in fact, too much in the ascendant. If the *stock* could always have been at a *premium*, all would have been right; any one wanting to send a boy must have bought a share or have paid higher terms as a non-proprietor. But when the stock came down to a *discount* (in other words, when the income of the school barely paid salaries and left no interest for proprietors), nominations to the school could be had for asking, and those who wanted to send their sons would not burden themselves with share-holding even by buying at a discount. From that moment the essential idea of parents being themselves the proprietors and directors was a failure. And the great majority of these schools, I believe, have failed. Like new brooms that sweep clean, they at first swept away many a private teacher's pupils. But the rage is past, and they find their level now among schools of their own class, that is, as public schools or schools for promiscuous numbers. And the private school will never be superseded by the school for large numbers. There will always be boys for whom a large school would be palpably inappropriate or even cruel; and always, I trust, parents who will shrink from the danger of moral contamination to which a large and miscel-

laneous mass of boys must expose their sons. I therefore do not see sufficient ground for the fear expressed by many of our ministers and others, that the time is past when they might increase their income sufficiently by teaching. I believe a Unitarian minister who is a good teacher, in any decent-sized town or tolerably populous neighbourhood, may find employment either with boys or with girls or in reading with adults. The public prestige in our favour as well-educated men and honourable men is not worn out, nor ever need be if we refresh it continually by our doings. So I feel no fear on this head. As to the often-suggested increased necessity for our ministers in the present age to give their whole time to their congregational work, while I do not doubt the importance (or say, the necessity) of such an arrangement wherever possible, I do not see that its necessity is greater now than it was when I was young. I do not see that the members of our congregations are more dependant now than formerly upon the private counsels or influence of their ministers; the reverse seems to me to be the fact. The demands upon *pastoral* service are not increased. But I am sure it is as important now as ever it was to the minister's own comfort, freedom of spirit, and usefulness in and beyond his congregation, that he should be free from that burden of "mean circumstances" to which Dr. Priestley in one of his letters alludes. Speaking from my own experience, he will have a lighter heart, but not a less feeling one, for working hard and being thus to a great degree independent, or self-dependent rather. Those virtues of prosperity, generosity and cheerful sympathy, will become him well. I am sure the prosperous and happy are the best workers, provided they are not altogether unacquainted in their own experience (as few of us are for many years) with some of the various forms of human sorrow. I hope I have been a better man for the troubles of my life, which have not been few; but I am sure I have been always better for its many joys and successes.

THOMAS HEARNE.*

Dr. Bliss has conferred a new obligation on English literature by the publication of these two curious volumes of Hearne's Remains. The *Reliquiæ Hernianæ* is itself a curiosity of literature. Begun and partly printed forty years ago, then suspended by the inability of its editor to give the necessary time to its completion, it now makes its first appearance in the world, after an interval which has witnessed changes in politics, litera-

* Reliquiæ Hernianæ: The Remains of Thomas Hearne, M.A., of Edmund Hall; being Extracts from his MS. Diaries. Collected, with a few Notes, by Philip Bliss, late Fellow of St. John's College, now Principal of St. Mary Hall, in the University of Oxford. Oxford—Printed for the Editor. 2 vols. 8vo, pp. 985. 1857.

ture, government, and the social condition of the people, greater probably than ever were achieved in a like period of history. When the worthy editor began his labour of love, there were no gas-lamps, railroads, penny postage, or electric telegraph; but instead of them we had the thick darkness of the Toryism of Sidmouth and Castlereagh, close boroughs and capital punishments for all sorts of crimes, in England the Test Act, and in Ireland Catholic disabilities. The opinions of both Hearne and his modern editor would certainly have found more congenial soil in the England of the Prince Regent than they now do in that of Queen Victoria. But the change has in one respect increased the interest, if not the value, of these volumes, disclosing as they do a political condition, social manners and public opinion, so widely differing from those which characterize the later half of the 19th century. The limited edition (150 copies) of the book is of itself characteristic of a past age. So many will be desirous to know something about this work, who cannot gratify their curiosity by its purchase (all the copies unsubscribed for having been instantly absorbed by the eager searchers after the curiosities of literature), that we shall not hesitate to give a more detailed account of it than under other circumstances we should think expedient. But first of all we will give a short sketch of the life of this industrious and upright, but eccentric and not very amiable, man.

Thomas Hearne, whose Diaries are now for the first time systematically ransacked for the public amusement, was one of the men who illustrated in the 17th century the pursuit of knowledge under difficulties. His father was the parish clerk of White Waltham, in the county of Berks, and Thomas his son was born at Littlefield Green, in that parish, July, 1678. So mean were the circumstances of his parents, that after receiving such imperfect instruction as his father's humble school offered, he was sent out to work as an agricultural labourer. But happily his aptitude for learning, and his peculiar tastes, which from childhood took an antiquarian direction,—for as a boy he was continually poring over the tombstones in the churchyard,—attracted the notice and secured for him the patronage of Mr. Cherry, a neighbouring gentleman, who sent him to the free-school at Bray, in order that he might attain that classical knowledge which his father, well versed as he was for his day in English history and antiquities, could not teach him. When he entered the school, Thomas Hearne was the lowest pupil; but so incessant was his application and so vigorous his talents, that long before he left it he had reached the highest place, and had won the admiration of his companions and the respect of his master. Each day the studious boy had to walk from six to eight miles in going to and from school; but to gain the knowledge for which he panted, he would have cheerfully toiled

through muddy roads far less attractive than those which run through the beautiful meads and heaths of East Berks. There came in Hearne's boyish days to live in the neighbouring village of Shottesbrooke the learned Henry Dodwell, banished the Camden Professorship of History in the University of Oxford by his nonjuring scruples consequent on the Revolution. He, equally with Mr. Cherry, felt a great interest in the young villager, who had already developed tastes and acquirements so foreign to those of common rustics. Removed to the house of his generous patron, he continued his studies under his and Mr. Dodwell's direction until he was well prepared for the university. It was not to be wondered at that he eagerly drank in their principles both in politics and in ecclesiastical matters. The rector of Shottesbrooke was at this period the noted White Kennett, afterwards Bishop of Peterborough, who had risen from being a battler at Edmund's Hall, Oxford, to the rank of Vice-Principal. This probably led to Hearne's being entered in the hall. He matriculated in 1695, but did not till the year after reside in that hall, taking the humble rank of a battler. His character and attainments soon attracted the favourable notice of the head of his college, Dr. Mill, the learned editor of the Greek Testament, with various readings, published in folio at Oxford in 1707. He gave him employment in comparing MSS. both at Oxford and Eton, which he did greatly to the satisfaction of that learned man. There resided at that time in Edmund Hall, Dr. Grabe, a learned Prussian, who was warmly patronized by the English clergy on account of his zeal in promoting biblical and critical studies. Hearne gave him also much valuable assistance in transcribing and collating MSS., some of the fruits of which Grabe used in his publications; others remain to this day in the MSS. of the Bodleian. He graduated B.A., 1699. This gave him right of access to the uncounted treasures of the public Library just mentioned; and never, we suppose, in the history of that admirable institution, was the privilege used with greater regularity or turned to better account. Not only was the young graduate there every day, but there he studied every hour from the opening to the closing of the doors. Literary assiduity like this had its reward, and in 1701 he was appointed, under Mr. Hudson, Assistant Librarian. He fulfilled the duties of his office with equal zeal and success, bringing the Library into a state of order which it had long wanted, and correcting and completing the Catalogues of printed books, MSS. and coins. In 1703, he took his Master's degree. A proposal soon followed from White Kennett, which gave him some anxiety before he could come to a decision. It was, that he should go out as a missionary for the promotion of religion in Maryland and the other American plantations, the offer including the costs of ordination, fifty pounds for an outfit of books, a small paro-

chial cure immediately with the promise of after-preferment, and in addition the office, so congenial to his habits, of salaried Librarian to the whole province. His friends at Shottesbrooke counselled him to accept Kennett's offer; and much as it pained him to act in opposition to their advice, his own genius and inclination concurring with the unanimous opinion of his friends at Oxford, he resolved to retain his post in the Bodleian, which gave him occupation in which he delighted, and in reality supplied every want of his simple nature. Having food, clothing and books, he lacked nothing more. He suffered some uneasiness and endured some disappointments through the petulance and jealousy of his chief in the Library; and the differences which arose between them would not be softened by courtliness of manner or the suppression of an angry word; for Hearne was a man to feel keen resentment for a wrong, and to speak the feeling of his heart.

It was in the year 1699, when he took his first degree, that Hearne began the long series of publications of which he was either author or editor, chiefly the latter. The descriptive catalogue of them occupies in his Biography eighty pages. The number of his books is sixty-eight, of which nine comprised the Itinerary of John Leland the Antiquary, and many others were illustrative of English antiquities. One of his publications in the year 1712 drew down upon him the displeasure of the heads of the University. In editing a dissertation by his friend and early benefactor Henry Dodwell, he gave utterance to his admiration for that eminent nonjuror, whom he styled "a very honest man" and "a sufferer for his integrity;" and, on the other hand, spoke disrespectfully of Dr. Thos. Milles, the Bishop of Waterford, hinting that he had abandoned his opinions as a nonjuror for the sake of preferment. The Vice-chancellor, Dr. Gardiner, would have had Hearne expelled the University on account of this publication; but the heads of houses were satisfied with the milder punishment of suppressing the book. From this time Hearne, though not without warm friends, had no peace in his office. His election to other offices was made the pretext for depriving him of that office which he especially valued, the Assistant Librarianship; rather, however, than disqualify himself for the latter, he resigned other and more recent appointments. The anxiety of the chief Librarian to be released from the assistance of a subordinate of so independent a character as Hearne, was gratified in 1716, when his scruples respecting the oaths of allegiance excluded him from the Librarianship and every other office of profit in the University. With something of the rough sturdiness of the late Sir Charles Wetherell when resisting his ejection from the Attorney-Generalship, Hearne refused to resign his keys of office, and to exclude him the locks were changed, and, as a punishment for his contumacy, he was forbidden the use of the

library common to every graduate of the University. He retired to his rooms in Edmund Hall, and gave himself up to his favourite studies and to the preparation for the press of a long series of antiquarian and other works. In 1717, he fell a second time under the displeasure of the University for some things, which he termed "keen truths," contained in the Preface to his edition of Camden's Elizabeth, and for a year he was deprived of the liberty of printing. His resoluteness as a nonjuror kept him out of several offices in the University and elsewhere for which he was excellently qualified, and which the zeal of many warm friends would have procured for him. The death of his friend Mr. Cherry, led to the transference of that gentleman's MSS. to the Bodleian Library. Amongst them were various papers of Thomas Hearne. One of them was a letter, written years before, in vindication of those who took the oaths of allegiance to William and Mary. His enemies in the University, thinking to expose him to shame in consequence of the inconsistency of his then conduct with his former opinions, unhandsomely printed the MS. They could not, in their dislike to Hearne, see that, whatever intellectual inconsistency there might be, he was in true morality entitled to honour for refusing to avail himself of his former pleas in doing what would be greatly to his pecuniary advantage. The patronage which his works received from his *honest* friends the nonjurors, and from the public generally, put him by degrees into funds more than sufficient for his wants, and enabled him at the close of life to dispose by will of property exceeding in amount £1000. Dr. Bliss fairly enough describes the political position of Hearne:

"Conceiving himself deeply injured and a continual object of persecution, he speaks with bitter asperity of some of the ruling powers of the University, who on their parts viewed him as a dangerous character, hostile alike to the throne and the then dominant party, and a fomenter of dissatisfaction throughout the place. But in reality Hearne was a quiet, peaceable man in his own natural character; he bore his numerous disappointments with resignation, and the many hard speeches and constant rebuffs received from those in authority with forbearance, contenting himself with recording their failings, and condemning their compliance with the times, in his Diary, where he equally lauds in glowing terms the virtues and learning and divers good and amiable qualities of every *honest* man of his acquaintance, meaning of course every Jacobite and nonjuror."

We may wonder at the scruples of Hearne and many other good men subsequent to the Revolution, about taking the oaths of allegiance; we may think them most needlessly scrupulous about allegiance to the Stuart family, a race who disregarded all interests but their own, and violated with equal indifference their vows to God and man; we may thoroughly disapprove of their countenance of the insane attempts to restore this besotted race

to the throne of England; but still we must honour the integrity of the nonjurors, proved beyond a doubt by their continuance in poverty and obscurity, after every hope of the success of their party must have disappeared.

Nothing could tempt Hearne from Oxford; there he enjoyed the society of his *honest* friends and his books—there he lived a life of frugal and virtuous simplicity, illustrating the dignity as well as the independence of the scholar. His pleasures were of the simplest kind,—the converse of friends, a ramble into the country amidst old halls and more ancient churchyards, and now and then a match at bell-ringing. His father lived to 1728, being seventy-four years of age. He was decently interred in the yard of the church where for more than two-and-fifty years he had fulfilled the humble duties of parish-clerk, and when the simple funeral was over, in conformity with his dying wish, a peal was rung over his grave. Seven years after, his more celebrated son died after a short illness, in the 57th year of his age, and was buried in the churchyard of St. Peter's in the East, in Oxford, where may still be seen the simple monument for which his own hand in life prepared the inscription, recording himself as one "who studied and preserved antiquities,"—the monument having been twice renewed, in 1754 by his friend Dr. Rawlinson, and more recently by a public subscription set on foot by Mr. Joseph Skelton, the engraver.

The features of Thomas Hearne—intelligent, but bespeaking blunt honesty rather than amiability—have been preserved to the public by a characteristic print engraved by Vertue. Under one edition of the print there was put this quaint epigram:

"Quoth Time to Thomas Hearne,
Whatever I forget, you learn."

Hearne in his dying hours declined the religious services of the Protestant clergy, and Bishop Tanner mentions in a letter a rumour that he was closeted with a Popish priest two hours a few days before he died, but Hearne's nonjuring friends believed that he "adhered to the last to the Cyprianic principles." Bishop Tanner praised his industry and editorial faithfulness, and Browne Willis commended him during his life for steering clear of the eccentricities which sometimes attach to antiquarians, and of which in crabbed Antony Wood a large crop was visible. Writing about him in 1713, he says, "His chambers are neat enough, his style good, his writing clear, and dress not affected. Oh, that the University knew how to value such a jewel, or that I was happy in any such student!" Of the Reliquiæ Hearnianæ, Dr. Bliss gives the following account:

"These remains of the Oxford antiquary, Thomas Hearne, are derived from one hundred and forty-five small octavo manuscript volumes, one of which the writer was accustomed to carry constantly in his pocket, and in it to note down, at the moment or immediately after, what he

thought, what he read, what he said himself, what he was told by others; in short, every thing he deemed worthy of preservation, or that he fancied might hereafter be useful: and these observations he accompanies with his own remarks, which are in many respects the more valuable, as being the result of his immediate observation and opinion; although doubtless in others they would often have been softened, if not entirely changed, had they undergone more of subsequent reflection, and been chastened, as it were, by the more matured judgment and the after-experience of the author. However, such as they stand, the reader now has them, genuine and unaltered, except by the omission of some few words, here and there, which were objectionable on account of their grossness of expression or their severity in personal reflection. The volumes date from July 4, 1705, and extend to June 4, 1735. (He died the 10th.) Hearne continually quotes them in his printed works as 'collectanea nostra,' and regarded them with peculiar affection; he tells Browne Willis, that in no consideration would he suffer any of these his note-books out of his own hands; and on more than one occasion was apprehensive, lest the University authorities would break open his rooms to obtain possession of them. Had they done so, the consequences doubtless must have been most serious; for the reader will soon perceive that our author was very unguarded in his expressions towards the reigning family, and at no pains to conceal his predilection for that in exile, which he regarded as having a legitimate claim to the crown."—Appendix, pp. 877, 878.

It will be gathered from the admissions of his somewhat partial editor that Tom Hearne's Diaries are largely tinged by his own party prejudices and personal antipathies. Of the Hanoverian family he has not a word of praise, scarcely one of decent civility. Of the personal grace and inward virtues of the exiled Stuarts he speaks in terms of enthusiasm. Against Caroline, the good queen of George II., the patroness of all learned men, and who had used her influence to protect one at least of Hearne's non-juring friends from the consequences of some political imprudence, he admits into his Diary one flagrant scandal. His spleen breaks out into unseemly terms against "one Handel, a foreigner, who they say *was born at Hanover*," on the occasion of this illustrious composer's visiting Oxford, and performing in the theatre of the University in the Act of 1733. The divine skill of the musician could not outweigh the crime, blunderingly imputed to him, of having been born at Hanover. When the old custom of dining on Shrove Tuesday at ten o'clock and ringing at that hour the *pancake-bell* at St. Mary's was discontinued in 1723, and for the first time on that occasion there were no fritters at dinner, Thos. Hearne groaned in spirit and had visions of a coming age of Vandalism, saying to himself, "When laudable old customs alter, 'tis a sign learning dwindles;" and when, ten years after, the hour of dinner was postponed from eleven o'clock, he bemoaned his fate in falling on evil days, when "ancient discipline and learning and piety strangely decay." But it must not be supposed that fancies and follies of this sort form the staple of

Hearne's Diaries. They abound in biographical materials and illustrations of literary history, and, like Spence's Anecdotes, will be the mine from which many future writers will draw their facts. We will proceed in another article to give the extracts which we have made from the Diaries.

THE BLESSINGS OF BLINDNESS.

SIR, *35, High Street, Liverpool, Oct.*, 1857.

HAVING some nine years ago become sightless, and having now retired from the Christian ministry, in which I had been engaged for nearly forty years, my almost exclusive occupation is thinking. Of course, among the many topics of thought, blindness takes up a position not altogether inferior or subordinate.

Is the loss or non-possession of sight an evil utterly unmitigated by any compensation whatever? Have those who were born blind any advantage over those who subsequently lose their sight, or the contrary? Have not the blind fewer wants than others? and are they not exempt from many temptations to which those who can see are exposed? Is blindness in any way a blessing?

These, and such as these, are questions that not unfrequently challenge attention and superinduce mental discussion. For myself, I can now affirm, on the authority of experience, that the loss of sight is by no means an unmitigated evil. If the beauties and pleasing aspects of external objects are hid from my view, so also are their deformities and disagreeable features. Indeed, speaking relatively to my present position, offensive sights and frightful scenes have no place among material things—they do not exist. It is true, that mental agencies present to the mental eye resemblances of repulsive and loathsome things, as well as portraitures of those that are attractive and lovely, but with this blessed difference, that the former are powerless to produce pain, while the latter are potent in the production of pleasure. Thus I can at any time look up to a cloudless midnight sky, and track its planet-pathway, and dwell with delight on the glowing, glorious constellations that garnish and grace all its spacious round; but I can at no time view the heavens with gloomy fear and trembling dread. Now, so of places and persons, and natural and artificial curiosities that in the bygone days of bodily sight were the more special objects of attention. These are now reproduced, again and again, with their more pleasing aspects, and with little or nothing of their disagreeable features. As, by a law of the mind, the ideal excels the actual, and pleasing mental objects become still more pleasing the longer they are contemplated with fixed and undisturbed attention, and as the loss of sight necessitates a more close and continuous communing with

mental objects, a more positive companionship with the ideal, the loss of sight is to this extent a gain, a good, and, in this respect, a blessing. And the good thus gained it would be difficult, if not impossible, without the aid of the bodily eye, to abuse or transform into an evil.

Were it here asked, whether the restoration of sight would not be a greater gain, a higher good, a more precious blessing, my reply would most assuredly be in the affirmative. But the answer would by no means imply, that to gain sight would be to gain everything, and that sight being lost, all is lost. All cannot be lost while reason remains, and the feelings are not displaced, and the moral and spiritual faculties all occupy their several posts. All cannot be lost while Memory keeps securely the treasures committed to her charge. All cannot be lost while the aspirations are free to go forth into the fields of hope and joy, and return laden with precious stores to their home in the heart. All cannot be lost while the mental eye can look out upon material things and decipher inscriptions on sun, and moon, and stars, on every blade of grass and grain of sand, written by the finger of God for the instruction of man. All cannot be lost while the eyes of the understanding can look through the beneficence, beauty and sublimity of nature up to nature's God. And something is positively gained when the loss of sight augments and strengthens patience, acquiescence and trust, and gives to Faith herself more faith in the beneficent issue of every appointment of Divine Providence. Moreover, something is positively gained when the sympathy, kind attention, and ready aid rendered by others to the blind, become in the recipient incentives to gratitude and elements of pleasure. Again, something great is actually gained when extinction of outward sight is excitement of inward vision, enlargement of the mental field of view, and expansion of that ideal which excels the actual in beauty, benignity and power to bless—that ideal in which we live our higher life, from which we draw our purer bliss, and which feeds us now with future good. And something unspeakably great is gained when the spirit, deriving less aid from the senses, depends more upon herself, examines more closely and carefully her own means and powers, forms a more accurate estimate of the vastness of her own superiority to the fragile bodily frame and things that perish in the using, and sets her affections more firmly on those things above that perish not, but will be abiding objects in her beatific vision when all earthly things shall have passed for ever away.

Forbid it then, O spirit of Truth, that the loss of sight should be pronounced an utterly unmitigated evil; and join, all ye powers of gratitude, reason and religion, to endorse the asseveration that "blessings e'en with blindness blend." And if blessings blend with blindness,—if that which is accounted one

of the greatest privations, one of the sorest afflictions, one of the saddest ills of human life, contains the elements of so much good, surely no calamity whatever can go forth by an appointment of God on a mission to man without ample means for enlightening the intellect, exalting the moral sense, and enabling the soul to put on a virtuous courage and be of good cheer.

HENRY CLARKE.

REV. JAMES MARTINEAU AND MANCHESTER NEW COLLEGE.

SIR,

THE recent pages of the Christian Reformer have more than once given currency to certain injurious imputations against me in my relations to Manchester New College. I decline to be drawn into any public notice of these charges. It is not that I affect insensibility to them; still less, that I am unprepared to shew their absolute groundlessness. But I am precluded, by the manifest obligations of my position, from personal controversy with individual censors. My direct responsibility is to the College Committee; and the Committee's, in like manner, to the duly-convened body of Trustees. There are times and modes constitutionally appointed for each to render due account, and to answer all pertinent questions fairly put. Attempts to anticipate the legitimate season, and bespeak the public judgment by *ex parte* statements, are hindrances to all just and steady administration. Suffer from them as I may, I shall not imitate them; but be content to wait till the real truth and the whole truth can fitly be made known.

JAMES MARTINEAU.

London, Oct. 7th, 1857.

ON THE USE OF THE WORD "BUTTER" IN THE AUTHORIZED VERSION OF THE BIBLE.

SIR,

IT is well known that the ancient Hebrews were unacquainted with butter, and that the word thus translated in the Authorized Version means thick or curdled milk, the acid of which rendered it peculiarly grateful in the heat of an Oriental clime. As this was a fluid, it was appropriately compared with flowing streams, as in Job xxix. 6, "When I washed my steps with butter;" also Job xx. 17, "He shall not see the rivers, the floods, the brooks of honey and butter." It occurs also Gen. xviii. 8, "Abraham took butter and milk and the calf;" Deut. xxxii. 14, "Butter of kine, milk of sheep, fat of lambs;" Judges v. 25, "She brought forth butter in a lordly dish;" 2 Sam. xvii. 29, "Barzillai brought honey and butter for David;" Psalm lv. 21, "Words of his mouth smoother than butter;" Isaiah vii. 15, 22, "Butter and honey shall he eat;" Prov. xxx. 33, "Churning of milk bringeth forth butter." In the last example given, the proper translation is, "The pressing of milk produceth cheese;" but in all the other instances, cream is the

most appropriate English word that can be adopted. This word is used with very happy effect in Mr. Wellbeloved's Deuteronomy, xxxii. 13, 14:

> "He nourisheth him with honey out of the rock,
> And with oil out of the flinty rock;
> With the cream of kine and milk of sheep,
> With the fat of lambs."

and it might with equal advantage be introduced into all the passages already named, and which comprise all the instances in which this Hebrew word occurs.

We must enter a protest against this word being translated by milk, as is done in the "Prophecies relating to Nineveh and the Assyrians"—Isaiah vii. 15, "Milk and honey shall he eat"—where the poetical image is needlessly lowered by the use of a prosaic term by the translator. It is the more remarkable that milk should be here used, as in ver. 22 of the same chapter, where the same Hebrew words recur, the author has retained the use of the word butter, and added a note to the effect that the rendering of the English version has been adhered to in this instance as nearer to the original than milk. We shall scarcely improve upon the Authorized Version, unless we adhere as strictly as it has done in this instance to a uniform mode of translation whenever that is practicable; and decidedly the passages under consideration not merely admit of this uniformity, but serve to illustrate the advantage to be derived from such a course, by the light they are thus made to throw upon each other. L.

ROBERT TAYLOUR, THE MUSICAL COMPOSER.

Sir,

I can throw very little light on the history or merits of Robert Taylour, whose name is mentioned in the interesting biography of Sir Edwin Sandys, since no notice is taken of him by any of our musical historians.

I find, in Rymer's Fœdera (Tom. XVIII. p. 728), that he was one of the "Court musicians" to Charles I., of whom Laniere, a very sorry French composer, was the master. The same king, in whose reign the science and the practice of music touched its very lowest point of declination, granted some musicians a charter of incorporation, naming certain persons as the "Marshal, Wardens and Commonalty of the arte and science of Musick." Of this corporation Robert Taylour was one. Most of the other names are unknown as contributors to the very few musical publications of the time.

I have one, and only one, of the Psalms that Taylour set to music, which, I believe, I copied about fifty years ago in the Bodleian Library. It is a very good composition, more like a short anthem than a plain psalm tune.

For George Sandys's admirable version of the Psalms, Milton's friend, Henry Lawes, wrote about twenty tunes, excellent of their kind. Three of them I inserted in the volume of Psalm Tunes which forms a part of "The People's Music Book," under the names of Sarum, Cripplegate and Ludlow.

Edward Taylor.

Gresham College, Oct. 15th, 1857.

CRITICAL NOTICES.

The Two Thousand of 1662. *A Sermon preached by the Rev. William Dorling, at the Congregational Chapel, Brentwood, Essex, August* 23, 1857. *With an Appendix.* Pp. 40. London—Jackson & Walford.

"I am resolved," says Mr. Dorling in his Preface, "not to forget the Two Thousand who refused to bow down to the authority of Charles II. in matters of great political and religious importance. I use the latter words advisedly, trusting that no one will fall into the mistake of supposing that this was a mere *political* occurrence. It is something which, as Nonconformists, especially deserves our remembrance and gratitude. The *very existence* of many of our churches is involved in the circumstances to which it gave rise; and some of the men who were ejected, were the *first pastors* of many of them. And while the Church of England retains in its calendar the names of many Popish saints, and in its service gratefully commemorates the return of that iniquitous and dissolute charlatan, Charles II., we may assuredly claim the privilege of publicly and seriously remembering the men who entertained no sympathy for his vices, and who courageously withstood his abominable laws."

The earnest spirit and the able manner in which Mr. Dorling discusses the subject of the Act of Uniformity, the crimes of the High-churchmen of the two Charleses days, and the virtues and sufferings of the *Two Thousand*, entitle him to the respect of all Nonconformists who understand and value religious liberty.

Mr. Dorling treats with the indifference it deserves the disapprobation of those who would stop all allusion from the pulpit to *ecclesiastical*, that touch on *political* themes.

"It is perhaps said, with much vaunting comment, that 'the powers that be, are ordained of God.' When we preach political sermons, do we in any measure deny this? They are ordained of God to us '*for good.*' The corn that has been waving in our harvest-fields so gloriously, is 'ordained of God,' but not to come forth in mid-winter, when snow is upon the ground. The falling snow is 'ordained of God,' but not to fall every morning throughout the year. Everything has its proper purpose to fulfil, and only when used for that purpose does it answer the intentions of God. These rulers are not ordained of God to crush the liberties which are our glory as citizens, and which belong to our inalienable birthright as men.

"But some of you say that 'you should not object to my treating upon this topic on any other day but the Sabbath.' You do not wish to have its calm and holy joy disturbed by an allusion to the feud, which divided and disturbed our forefathers, who have long since gone to their rest. You say, 'Bury the strife and the uproar, and let us have peace now.' Very good; but I do not believe that you wish to be so peaceful, unless you will assure me that you are not pleased to be excited respecting those great subjects which concern the salvation of your soul. You can be aroused well enough, and pleasingly enough, but you do not like to be reminded of your Dissent. With you it is a fancy, more than a principle. I should imagine that Churchmen have supporters enough, without your going out of your way to take up their cause. They claim eight millions of the population of England alone; and surely that number of adherents will suffice to defend the cause which they have espoused. Let them fight their own battles; in *their* combats we can have no possible share. If Dissent is worth anything to us, it demands our love

and homage; and at every time it behoves us to be alert to *(in)* the defence of its noble principles, for which the greatest and best of our forefathers were willing to suffer and to die."—Pp. 8—10.

Of the character of Archbishop Laud our author speaks in terms which, however they may shock the Oxford worshipers of his name and memory, are warranted by historical truth. Of all the portraits recently collected together in the profoundly interesting Exhibition at Manchester, that of Archbishop Laud, brought from Lambeth Palace, seemed to us to throw most light upon the history of the times of its subject. The low brow, and the hard and pitiless features, indicated a contracted intellect and deficient humanity; and the whole face was such as a painter might have chosen for an inquisitor taking his part in the horrors of an auto-da-fé. Mr. Dorling quotes from the Archbishop's Diary the merciless account of the punishment inflicted on Alexander Leighton for the publication of a book against the prelacy, and remarks that he was "thus punished for publishing what he actually never published at all." We suppose our author means what Peirce and Brooks have both argued, that Leighton did not advocate personal violence to the prelates, but only their dismissal from the hierarchy. We have at this moment before us one of the copies of the original edition of Leighton's book. It contains passages that give a colour to this plea; but as a whole it must, we think, be regarded by candid men as intended to recommend violence of the worst kind to episcopal oppressors. The title is, "An Appeal to the Parliament; or Sion's Plea against the Prelacie. The Summe whereoff is delivered in a Decade of Positions. In the handling whereoff the Lord Bishops and their Appurtenances are manifestlie proved, both by Divine and Humane Lawes, to be Intruders upon the Priviledges of Christ, of the King, and of the Common Weal; and therefore upon good Evidence given, she hartelie desireth a Judgement and Execution." And one of the four mottos which appear on the title-page is, "Lue. 19. 27. *Those mine enemies, which would not that I should raigne over them, bring hether and slay them before me.*" Two allegorical engravings illustrate Leighton's book. In the first, the hands of the bishops are taking hold of a lighted candle placed on the Bible. Two figures stand on each side with drawn swords, and the motto, "Manet ultio," seems to point out the kind of work to be done. In the second print, seven ecclesiastics are ludicrously represented as falling from an elder-bush growing at a great height above a running stream out of an ancient building. The motto is, "Quo ruimus," and below is this couplet:

> "The tottering Prelats, with their trumpry all,
> Shall moulder downe, like Elder from the wall."

But expressing, as we feel bound to do, our extreme distaste to the coarse violence of Leighton, it will not be supposed that we look without horror on the bloodthirsty cruelty of the arch-prelate, who avenged the insult and threats against his order by whippings, and the pillory, and the slitting of the nose, and cutting off the ears, and branding the cheeks with letters of red-hot iron.

In speaking of Charles the Second's conduct subsequent to the Restoration, and referring to the recognition in the letter to Parliament of the Declaration at Breda promising his subjects religious liberty, Mr. Dorling says, "As soon as he came to the throne he proposed a Decla-

ration of Indulgence; but this was never passed by Parliament." This statement, though not far from the truth, might mislead, as what historians commonly term the "Declaration of Indulgence" was issued in 1762. In describing the Act of Uniformity, Mr. Dorling's printer has made him say (the context shews that the author did not intend to say this), "they were required to subscribe the Solemn League and Covenant." The word subscribe should be *abjure*.

It was an interesting circumstance that amongst the hearers of the pastor of Brentwood on the approach of the anniversary of St. Bartholomew's-day was Professor Edward Taylor, who has some noble Puritan and Nonconformist blood in his veins, as he has their principles in his heart. In the catholic spirit which became the occasion, Mr. Dorling forgot all the distinctions which separate the Independent and the Unitarian, and thus gracefully alluded to the presence of Professor Taylor:

"The words and deeds of the Two Thousand live with us still, to inflame our zeal, and inspire our activity. I rejoice to behold in my presence to-night, a lineal descendant of two of the Suffolk ejected ministers, whose pious and learned ancestor, Dr. John Taylor of Norwich, thus wrote of the ejected band: 'They had the best education England could afford; most of them were excellent scholars, judicious divines, pious, faithful, and laborious ministers, of great zeal for God and religion, undaunted and courageous in their Master's work, keeping close to their people in the worst of times, diligent in their studies, solid, affectionate, powerful, lively, awakening preachers, aiming at the advancement of real, vital religion in the hearts and lives of men, which, it cannot be denied, flourished greatly wheresoever they could influence.'"—Pp. 23, 24.

As Unitarians, we are grateful to Mr. Dorling for his public and courteous recognition of a distinguished member of our church as a member of the catholic church of the Two Thousand confessors. Amidst much to depress and dishearten us, the incident is cheering; it fosters the hope and trust that amongst the younger ministers of the Independents are many who will be true, at all cost, to religious liberty, and prove powerful defenders at the same time of God's will divinely revealed by Jesus Christ.

We find in the Appendix an anecdote which we do not remember having before seen in print.

"Dissenters may undoubtedly claim to have had a prominent share in procuring the elevation to the throne, of the present Royal Family; and therefore, with peculiar interest, it becomes our duty to watch over the prosperity of that kingdom which we helped to place in their hands. The liberal and enlightened Duke of Sussex said, at a meeting held at the Freemasons' Tavern to celebrate the Repeal of Corporation and Test Acts, 'If they don't know who put our family upon the throne, *I* do, and I shall never forget it.'"—P. 27.

The circumstances under which the words attributed to the Duke were spoken, were, we believe, these. At the public dinner at which, in 1828, the Abolition of the Sacramental Test was celebrated at Freemasons' Hall, the late Mr. Aspland, speaking for and of Dissenting ministers, used these words: "They regard themselves as having been mainly instrumental in placing the present illustrious Family, of which your Royal Highness is so distinguished a member, upon the Throne. Sir, it is our boast that our fathers were mainly instrumental in that which I must ever consider a happy and glorious event; and let no member of that august House ever feel astonishment or surprise if the

Dissenters, who took so active and responsible a part in their settlement in this country upon the principles of freedom, should still profess and support the same principles, even if—a supposition I dare hardly entertain—even if, in some inauspicious moment, any member of that House should seem to forget them." At the close of the meeting, the Duke of Sussex, on quitting the chair, went to the distant part of the room where Mr. Aspland was, and, after thanking him for his speech, used the words correctly reported by Mr. Dorling.

The Notes in the Appendix, some of which are derived from the volume entitled "The Suffolk Bartholomeans," a scarce private print by the late Mr. Edgar Taylor, add to the value of this sermon, which on many grounds we cordially recommend to our readers' notice.

Primary Instruction, the Want and the Right of the British People: a Letter to the Right Hon. Lord Palmerston. By John Young, LL.D. (Edin.). Longmans.

Dr. Young states, plainly and strongly, "The Case,—what it is:" "It is simply this—a large youthful population in the midst of us is growing up in stark ignorance, incapable of reading or writing a single letter of the mother tongue! Is this an evil (he asks), and an evil of such magnitude as to cry for correction *at once* and *at all hazards?*"

Englishmen are divided on this preliminary question, but Dr. Young maintains the affirmative stoutly and with no little ability. He would teach "at all hazards." He combats the fear of Bureaucracy and Centralization; distinguishes between State instruction as communicated by absolute governments, and that imposed by a department of the English government responsible to the House of Commons. He claims not *education* in the large and proper sense of that term, but mere *primary instruction,* at the hands of the State, as one of "*the absolute necessaries of human life, because that life is rational as well as animal.*" He thinks voluntary exertions necessarily insufficient in the long run, though spasmodically capable of doing great things for a time, and of thereby stimulating the government to do its permanent duty. He also objects that they are and will and must be chiefly sectarian, and quotes Lord John Russell and Mr. Baines as anticipating this result; the former with resignation, the latter with complacency. He vindicates secular instruction as the true work of the primary school, and as in itself having a moral, and in the large sense of that word a religious, influence.

In all this we pretty fully accord. But when he proposes to "make education compulsory," we recal to mind the less absolute plan propounded by Mr. Wrigley a short time ago for making it *essential to the palpable self-interest of the parents,* and so *compelling their wills* instead of directly *compelling their children's attendance;* and we are disposed to think Mr. Wrigley's the more practicable at once and the more satisfactory plan. Dr. Young's "Hints towards a Plan" in his fifth chapter are so utterly vague, that we must say he fails of shewing the practicability of his idea. His theory is most valiant. The State is omnipotent. The selfish, brutal ignorance of parents is not to be listened to. But whether the State is to absolve them from their natural obligations or to insist upon their fulfilling them, is the great question; which Mr. Wrigley has gone far towards solving by shewing the practicability of

the latter course; whereas Dr. Young, who seems to recommend the former, leaves his theory undeveloped in practical detail of any kind. We do not even learn whether he would require payment on the part of the parents for the compulsory instruction of their children. Perhaps he will develope his plan further.

The Harp and the Cross: a Collection of Religious Poetry. Compiled by Stephen G. Bulfinch. Pp. 348. Boston. 1857.

The title of this volume scarcely gives adequate expression to its varied character. It is, in fact, a collection of short poetical passages arranged under the successive heads of "Nature," "Revelation," "The Old Testament," "The Gospel," "Meditation," "Prayer and Praise," "Active Duty," "Penitence," "Trust and Submission," "Death and Immortality." The selection is admirably made; and numerous as are the compilations of this kind which have passed through our hands, we have been greatly struck, each time we have taken the volume up, with the large number of passages that are new to us, but which, having once read, we shall not willingly forget. The editor contributes some lines, entitled "Mary and John before the Resurrection," so beautifully simple and full of the right Scripture feeling, that we could have desired that the offerings from his muse had been more numerous than they actually are. We also read with mingled feelings the pleasing and pious verses entitled "Consolation," beginning,

"Mourner! thou seekest rest,"

composed by a celebrated countrywoman of our own, and regret to think that in the sorrows of earth's pilgrimage she cannot *now* take home to her own heart the comforts she was aforetime wont to administer to others. The editor has in a spirit of catholicism culled devout thoughts from many religious communions: Quaker, Churchman, Catholic, Mystic and Unitarian, here breathe a common atmosphere of pious trust and holy joy. The work, prepared for the Devotional Library of the American Unitarian Association, is admitted by Dr. Beard into his "Unitarian Library," forming the second volume of his first year's issue.

Religion Everywhere. A Sermon preached in Chapel-Lane Chapel, Bradford, Yorkshire, on Sunday, August 30, 1857, *in behalf of the Bradford Early Closing Association.* By J. H. Ryland. London—Whitfield.

In this earnest and outspoken sermon, Mr. Ryland pleads for practical religion and religiousness of spirit, in opposition to all the spurious forms of both that prevail in the church, the counting-house, the shop and the manufactory. In relation to the effort going on in many of our towns to shorten the hours of toil to warehousemen and shopkeepers, he says,

"In our commerical country and business absorbing towns, an inferior morality, a halting principle, a hard appreciation, a thoroughly worldly view of things prevails, and rules with despotic and harshly violating sway the tenderest and holiest charities, infringes on the sacred ordinances of nature, and presses with cruel thoughtlessness on the hours of the poor man's day, and the growing health and strength of the poor man's child. Christianity assuredly has something to say to this, and shall say.—Business necessities are made paramount: business law and hours contravene the laws of God,

desolate His fair creation with earthliness and rust, and bring on a deluge of mere earthly gratifications to the sweeping away of the landmarks of religion and setting at nought its ordinances, (oh spare, spare the young, or they will rise up in bitter judgment upon you,) and then with sacrilegious hand it is attempted to set up science and taste and art in its sacred place."—P. 12.

"I waste not a moment on the objection that the time gained will be misdevoted. Is it not a fact that excessive labour, rather, plunges by re-action into every kind of dissipation and self-indulgence; while strength to spare becomes new strength, in healthful air, in heaven-invited exercise, in happy, useful thought amid the works of man, of God:—the very things which God himself has set over against our present earthly necessities. So, brethren, do you."—P. 16.

The Fatherhood of God, the Subject-matter of Christ's Mission, clouded by the Creeds of Christendom, and necessary to meet the Spiritual Wants of Men in all Ages: a Sermon, preached at Wareham, on Wednesday, July 8, 1857, before the Southern Unitarian Society. By William Forster. London—Whitfield.

On so trite a subject as the Fatherly character of God, no preacher will be expected at this time of day to say anything absolutely new. Mr. Forster has, however, discussed it with so much earnestness of spirit, and with such a warm appreciation of the benignant and heart-cheering theology of the Unitarian church, that we doubt not his sermon will be generally read with interest and approbation similar to that which led those who heard it at Wareham to request its publication.

The Indian Revolt a Retribution for British Misrule: a Sermon preached at Hope-Street Church, Liverpool, on Wednesday, Oct. 7, 1857, being the Day appointed by Proclamation for Solemn Fast, Humiliation and Prayer before Almighty God. By John Robberds, B.A., Minister of the Ancient Chapel, Toxteth Park. London—Whitfield.

Spare while you Strike; a Plea for Mercy in India. A Discourse by John R. Beard, D.D. London—Whitfield.

These two discourses, the only utterances we have seen from the Unitarian pulpit on the subject of our Indian troubles, are congenial in spirit, and both do credit to our religious body. It was natural that Mr. Channing should feel the delicacy of addressing an English audience on an occasion and a topic essentially connected with their national politics, and it was well that he procured for the flock at Hope Street a preacher who at so short a notice could deliver so appropriate and instructive a sermon on a subject encumbered with difficulties not a few. One of the great difficulties, alike to divines and politicians, is the want of facts, the knowledge of which might safely conduct us to the philosophy of the last calamitous and heart-rending page in Indian history. All Christian men, while seeking justice on the perpetrators of the horrible crimes which at Cawnpore and elsewhere have degraded and darkened our common humanity, must heartily join in the plea for discrimination and mercy so ably enforced by Dr. Beard.

INTELLIGENCE.

RE-OPENING OF THE UNITARIAN BAPTIST CHURCH, TROWBRIDGE.

The re-opening and dedication of this beautiful edifice took place on Thursday, Oct. 1st. It is built on the hallowed spot of the old and venerated chapel in which for nearly 200 years successive generations lifted the voice of praise and prayer,—where repose the dust of the sainted dead,—and on which the eye of affection still lingers, as the scene of some of the sweetest recollections and most blessed experiences of the Christian life. It was not without sorrow to many hearts that a temple consecrated by all that is tender and holy in retrospect was taken down, and its dilapidated and unsafe condition alone reconciled them to the decision. But striking as was the appearance of the old chapel, the most warmly attached to it must rejoice as they look on the more beautiful structure reared on its site. The present church is in the decorated style of Gothic architecture, and consists of nave and side aisles, 52 ft. long by 40 ft. wide, with gallery on each side, and organ-loft and orchestra across the nave over the principal entrance. The pulpit is of carved stone, the base of which is formed into a chair for the clerk, placed in the centre of a dais ascended by two steps; and the floor is of Minton's encaustic tiles, enclosed by a stone screen, which, in front of the clerk's chair, is constructed so as to form the communion-table. At the back and surmounting the pulpit is a reredos, consisting of seven arches, stretching across the nave, the centre arch of which forms a canopy, on which is placed an ornamental cross, and the whole is intended to be filled in with passages of Scripture. Above the reredos is a large tracery window of bold proportions, rising almost to the height of the nave, which is 50 ft., filled in with coloured glass of suitable design, thus preventing the glare of light which would otherwise incommode the worshipers in the body of the chapel. The first seat of the galleries is placed upon cantelevers, by which arrangement the front of the galleries, which is composed of running tracery on panels painted a deep crimson colour, is reduced to about half its usual height. The roof of the building is of stained deal, supported on arched oak principals running down the nave wall, and terminated with stone corbels; the benches are also of stained deal, 3 ft. high, the doors being lower and not exceeding 2 ft. in height. On the top of the benches where they come in connection with the walls, is a stained deal tracery of quatrefoil; and the benches in the nave terminate in an open seat, made portable for the convenience of baptismal occasions, the baptistery being placed in front of the communion-table. The organ is divided, one half being placed on each side of the orchestra, so as not to interfere with the light from the large front window, and is encased in a style appropriate to the building, surmounted with an embattled cornice and carved pinnacles. Suspended from the centre of the roof of the nave is a large corona, made from the brass chandelier formerly in use, and supplied with 100 jets of gas. The exterior of the church is of bold and massive proportions; the nave, which projects beyond the side aisles, is supported by buttresses at the angles, and ending in turrets 50 ft. high. The entrance doorway situated in the centre is composed of a series of arched mouldings deeply recessed, and surmounted by a crocketed gable ending in a large finial, the tympanum being filled in with tracery, surrounding an inscription from Ps. c., "Enter into his gates with thanksgiving, and into his courts with praise." This doorway leads into a vestibule, divided from the church by a stone screen, branching off on each side into the body of the church through folding-doors covered with blue cloth. There are also doors on each side of the principal entrance leading into lobbies, with stone stairs to the galleries. Over the front entrance is a large and highly-ornamented tracery window, nearly 40 ft. high, of good design and proportions. It is to be regretted that insufficient funds prevented the space occupied by the large and commodious vestries in the rear of the building being thrown into the church, which would have made one bay more, and greatly added to the effect of the whole edifice.

The congregations at the opening services were not so large as might have been expected, owing to the majority of the members of the society who work in the factories being unable to leave their employment on a week-day; but a numerous and highly-respectable audience, consisting of many ministers

and friends from a distance, assembled on the occasion. Among these were the Revds. J. Murch and W. J. Odgers, of Bath; W. James and R. C. Jones, of Bristol; E. Chapman, of Clifton; J. L. Short, of Bridport; P. P. Carpenter, of Warrington; J. Hill, of Chichester; J. Naylor, of Shepton; J. Smith, of Guildford; H. E. Howse, of Frenchay; T. Jolly, Esq., T. Drew, Esq., C. Moore, Esq., of Bath; H. Thomas, Esq., J. M. Shattock, Esq., of Bristol. There were also several ministers of other religious denominations in the town present, who expressed their interest in the proceedings of the day.

In the morning, at seven, a prayer-meeting was held, at which several ministers took part. At eleven, the opening services commenced. The devotional parts were conducted by the Revds. J. Hill and J. L. Short, who offered the dedication prayer; and an admirable and most appropriate sermon was delivered by the Rev. W. James, from Ezra v. 11, "We are the servants of the God of heaven and earth, and build the house that was builded many years ago." At one o'clock there was a cold collation in the Court Hall, of which a considerable number sat down to partake. The afternoon service was conducted by the Revds. R. C. Jones and S. Martin, and an excellent sermon preached by the Rev. E. Chapman, from Matt. x. 8. In the evening, the Rev. J. Smith introduced the service, the Rev. W. J. Odgers read the Scriptures and prayed, and the Rev. P. P. Carpenter preached a truly earnest sermon to a large congregation from 2 Cor. v. 17.

On the following Sunday special services were again conducted, when suitable and forcible sermons were delivered by the Rev. H. Solly, of London, in the morning on Sacrifice, from Rom. xii. 1, and in the afternoon on Prayer, from Luke xviii. 1. In the evening the church was crowded to overflowing, and a valuable and impressive sermon was preached by the Rev. J. C. Means, of London, from Haggai ii. 9.

Thus closed the hallowed and gratifying services connected with this interesting occasion; and additional interest was felt by the congregation from the circumstance of the day being the anniversary of the settlement of their faithful and devoted pastor thirty years ago. We cannot close this imperfect notice of an event that will not soon be forgotten, without offering our congratulations to Mr. William Smith, architect and builder, of Trowbridge, who gratuitously furnished the drawings and superintended the erection of the building; and to Messrs. John and Jacob Taylor, working masons in humble life, who freely gave the greater portion of the beautiful ornamental stone-work that adorns this temple in which they worship; nor without expressing the joy we feel in the revival of improved taste in the construction of edifices devoted to the service of God.

It is gratifying to state that persons of every religious denomination in the town have aided the congregation in the erection of their new place of worship. One lady, a member of the Established Church, contributed £25, and several other "orthodox" friends have also given most liberally. The collections at the close of the various services amounted to £46. About £200 more will be required to meet the expense of iron railings in front, and to clear the building from debt.

J. H.

BOLTON DISTRICT UNITARIAN ASSOCIATION.

The sixty-third half-yearly meeting was held at Walmsley, near Bolton, on Thursday, the 1st of October. Standing a field's breadth from the high road between Bolton and Blackburn, on elevated ground well selected for the site of a place of worship, the chapel is very conspicuous, its grey stone walls, simple structure and little bell-turret, giving it the general aspect in which our Presbyterian forefathers so much delighted. The burial-ground, which is spacious and completely surrounds the chapel, has been recently enlarged and enclosed within stone walls of solid and handsome masonry, and, together with the school-room erected a few years ago, almost complete the plans for the improvements of the chapel buildings which were then begun.

The large attendance of the heads of families belonging to this congregation shewed the zeal and interest which they took in this assembling of their friends and neighbours. The religious service (an afternoon one) commenced soon after two o'clock, the minister of the place conducting the devotional portion, and Rev. James Whitehead delivering a highly useful discourse from Numbers x. 29: "And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are jour-

neying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." The subject of the discourse was the character and behaviour of Christians as strangers and pilgrims on earth. The preacher insisted with much earnestness on the duty of Christians to persuade others to go with them on the same path of life, and further pointed out the pleasure to which such a course invariably leads. In conclusion, he gently hinted that the Unitarian body were rather defective in doing so little to enlighten and instruct their fellow-men, and to initiate plans which, based upon the principles of our faith, would go so far to reclaim the wavering and restore the wanderer to the fold of Christ.

After the religious services were concluded, the congregation assembled in groups to exchange greetings and admire the hills and romantic scenery which lay around them. About a hundred persons, including visitors from the neighbouring parts, partook of tea. This being over, Mr. Probert, as minister of the place, took the chair, and, with the assistance of his clerical and lay friends, gave much pleasure to all who attended, by the number and variety of sentiments that were expressed on topics suitable to the occasion.

The next meeting was appointed to be held at Rivington on the last Thursday in April in the ensuing year, Mr. Wright being the preacher.

NOTTINGHAM.

The anniversary of the Sunday-schools connected with the High-Pavement chapel, and also of the Fellowship Fund, was held on Monday evening, October 12th, when a numerous meeting, consisting of the members of the congregation, the superintendents, teachers and friends of the schools, was assembled together in the lower schoolroom.

After tea, the Rev. B. Carpenter was called to the chair, who after expressing his opinion of the pleasure and advantage to be derived from such congregational meetings, lamented at the same time the unavoidable absence of several friends who are accustomed to be present on these occasions, and who usually take an active and leading part in the proceedings.

The report of the schools was then received, which gave a highly satisfactory account of their state and efficiency. The number of girls is 200, and of teachers, 35; the number of boys is 225, and of teachers, 31,—the punctual and regular attendance of the great majority of whom is mentioned with great satisfaction. The library and the other institutions connected with these schools were also reported to be in a prosperous state.

The thanks of the meeting were then rendered to the superintendents and teachers for their exemplary labours, in a few appropriate remarks by Mr. John Perry, Sen.,—seconded by Mr. George Swanwick.

The report of the Fellowship Fund was read by the Secretary, Mr. S. Collinson, which represented that valuable institution, established in A.D. 1819, to be in a healthy and improving condition; and after detailing the various grants which had been made during the year, the report was cordially received, and the thanks of the meeting given to the officers and committee, and especially to the Secretary, through Mr. John Black and Mr. Wm. Wright, together with some suitable remarks on a similar institution at Sheffield by the Rev. Brooke Herford.

The cordial and unanimous thanks of the meeting were then given to the Rev. J. Panton Ham, of Manchester, for his highly acceptable and very excellent services of the previous day, by Mr. Charles H. Perry and Mr. Joseph Shaw, Sen., in reply to which Mr. Ham made some very interesting remarks.

Our deep sympathy with our fellow-countrymen in India and their wives and families, under their unparalleled sufferings and trials, was then expressed in animated and feeling terms by the Rev. William Newton, of Mansfield, and the Rev. Dr. Hutton, of Derby; the meeting was also addressed on the same subject by Mr. O. Moore.

The last subject introduced was the plan of establishing a Unitarian Village Missionary Society, especially for the North-Midland district. This plan was fully explained and recommended by the Rev. B. Herford, of Sheffield; the Rev. R. L. Lloyd, of Belper; and the Rev. C. C. Coe, of Leicester; together with Mr. Thomas Bloom, Mr. Shaw, and Mr. Henry Wood, approving of the same.

This interesting and satisfactory meeting was then brought to a close, after a vote of thanks to the Chairman, by a hymn and benediction.

THE UNITARIAN CHURCH IN ADELAIDE.

The Unitarian congregation assembling in Adelaide, S. Australia, under the ministry of the Rev. John Crawford Woods, B.A., have succeeded in erecting a church within less than two years after the first celebration in the colony of public worship on Unitarian principles. The building, which is calculated to seat from 250 to 300 persons, is generally admitted to be one of the handsomest places of worship in Adelaide, both as to its internal and external decorations; the style is of the "Early English" character; and the tower, which is octagonal in form and well proportioned to the rest of the building, has a peculiarly light and elegant appearance. A portion of the interior of the tower is thrown open to the body of the church by a large Gothic archway, for the purpose of an organ loft, the singing gallery projecting from it into the church itself. The interior is fitted with open seats, which, with the communion-table, pulpit and timbers of the roof, are stained in imitation of dark oak. The decidedly ecclesiastical character of the building, and the rapidity with which its erection has been accomplished, say much for the energy and zeal of the congregation, and still more for the ability and efficiency of their minister, whose exertions have been eminently successful in increasing the number of the recognized members of the church.

The opening services were celebrated on Sunday, the 5th July last, when two appropriate and impressive sermons were preached by Mr. Woods. The text of the morning's discourse was taken from 1 Corinthians viii. 4—6, "There is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him." After a brief introduction, in which he referred to the isolated position of the church, precluding the possibility of obtaining any extraneous aid on that occasion, and expressed his own deep sympathy with the efforts of his congregation for the erection of that church in which they were then assembled for the first time, Mr. Woods proceeded to state succinctly the characteristics of Christian Unitarianism, and to explain the views which led the members of that church, in all charity and goodwill to their fellow-christians of other denominations, to worship apart from those who held widely different views as to the proper Object of worship and the nature of the Divine government. The discourse was throughout of an expository rather than a controversial character, and concluded with an eloquent appeal to the members of the church to prove by their lives the sincerity of their faith, and to shew to all men that theirs is not a religion of the intellect merely, but of the heart also. In the evening discourse, the text of which was from Matthew vii. 21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven," Mr. Woods continued his exposition of the distinctive views held generally by Unitarian Christians, dwelling principally upon the duties of the individual in his relation to God and to his fellow-creatures.

The choral portions of the service were ably sustained by a numerous choir, consisting chiefly of members of the congregation, who were aided by a powerful harmonium, and at the close of the morning service the anthem, "Awake, awake, put on thy strength, O Zion!" was sung. About two hundred persons were present at the morning service, and in the evening the church was densely crowded by a deeply attentive congregation. Everything, indeed, appears to augur well for the prosperity of the church, and for the rapid progress of the cause in South Australia.

UNITARIAN CHURCH AT SYDNEY.

The annual meeting of the members of the Unitarian Congregational Church, for the election of new officers and committee for the ensuing year, and the transaction of other business, took place on Wednesday evening last, in the chapel, Macquarie Street. The chair was occupied by Mr. John Williams.

The Chairman having called the attention of the meeting to the business of the evening, called upon

Mr. James, the Secretary, to read the report of the retiring committee. The committee's report embraced a variety of topics, from which we can select only the chief. After acknowledging the Divine goodness in the measure of success granted during the year, the report proceeded to notice the perfect and delightful harmony that had characterized all the meetings of the committee and

the congregation; the liberal contributions of members and friends; the chapel library; the land now belonging to the congregation; the chapel-house recently enlarged for the residence of the minister, and the refurnishing of the pulpit, reading-desk, communion-table, &c., by the voluntary contributions of the ladies. Reference was also made to the recent establishment of Unitarian Christian worship at Honolulu (Sandwich Islands), and to communications received from the congregations at Melbourne and Adelaide.

Mr. James Williamson, Treasurer, then read his report, from which it appeared that the receipts for the year amounted to £616. 10*s*., and the expenditure (which included the minister's stipend of £350) to £593. 13*s*. 6*d*.

The election of new officers and committee for the ensuing year was then proceeded with.

Mr. James then moved the following resolution:—"That, deeply sensible of their great obligations to their pastor for the admirable manner in which his pulpit duties have been discharged, the members of this congregation desire to express their heartfelt thanks to the Rev. G. H. Stanley, for his zealous, faithful, and ever interesting labours amongst us, during the year that is past; at the same time, fervently praying that both he and Mrs. Stanley may be long spared to animate and forward the cause with which it is our privilege to be associated."

Mr. MacDonnell seconded the resolution, which was warmly responded to by the meeting, and passed unanimously.

The Rev. G. H. Stanley then rose. He thanked his kind friends most sincerely for the manner, wholly unlooked for, in which they had expressed their appreciation of his ministerial services. Unitarian Christianity was so little understood, and so erroneously estimated by most of the other Churches in this country, that his position as a minister was a rather difficult one. He feared, however, no amount of opposition from without, nay, was content to stand alone, and was ready to face, in defence of what he believed to be the truths of the primitive Gospel, any number of open opponents, so long as he was supported by the kindly sympathies of his friends, and the knowledge that he was in the path of duty. He became a Unitarian after long and careful examination, and each succeeding year had only served to deepen his convictions. If he and his flock were not thoroughly Christian in heart and life, it was not the fault of the principles professed, but of want of faithfulness in carrying out those principles. He urged on his friends the duty of making themselves more fully acquainted, by reading and study, with the views they professed. He also urged the importance of affording means for the more frequent meeting together of the members of his flock on a friendly social footing by the erection of a school-room in connection with the chapel. He trusted that during the ensuing year this most desirable object, which was mentioned in the report just adopted, would engage the serious attention of the committee and of the trustees for the land now belonging to the congregation.

After the appointment of a committee for increasing the efficiency of the choir, the proceedings terminated by a cordial vote of thanks to the Chairman of the evening.—*Sydney Empire, June* 6, 1857.

MARRIAGES.

Sept. 21, at Bank-Street chapel, Bolton, by Rev. F. Baker, M.A., Mr. William Horrocks to Hannah, daughter of Mr. Jonathan Dorning.

Sept. 27, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. Samuel Andrew to Miss Mary Booth, both of Mottram.

Sept. 27, at Bank-Street chapel, Bolton, by Rev. F. Baker, M.A., Mr. Thomas Bury, of Dorwen, to Ann, daughter of Mr. John Halliwell, of Turton.

Sept. 27, at Bank-Street chapel, Bolton, by Rev. F. Baker, M.A., Mr. John Duxbury to Mary, daughter of Mr. Andrew Bury, all of Longworth.

Sept. 28, at Renshaw-Street chapel, by Rev. W. H. Channing, Frederick Henry Heise, Esq., of Hesse Cassel, Germany, to Harriet, daughter of Mr. F. Stamp, of Hull.

Oct. 5, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. Abraham Morell, of Mossley, to Mary Anne, daughter of Mr. James Robinson, of the same place.

OBITUARY.

June 27, at Cawnpore, Lieut.-Col. JOHN EWART, of the 1st Bengal native infantry, eldest son of the late Peter Ewart, Esq., of Manchester. This brave officer and excellent man distinguished himself during the dreadful days that preceded the mutiny of his troops, and subsequently by his calm and thoughtful courage, his forgetfulness of himself at the call of duty, his humane consideration for others, and his unfailing fortitude in the prospect of suffering and death. Being wounded in the shoulder in the intrenchments at Cawnpore, he was carried down to the boats in a dying state, and is believed to have there ended his sufferings. Also, at the same time, EMMA SOPHIA, his wife, and AGNES EMMA, their daughter, aged 2 years, who are both supposed to have shared the same fate. Of the numerous victims of the Sepoy mutiny in India, no family is more truly mourned than that of Lieut.-Col. Ewart. Warmly beloved by the surviving members of the family, and held in affectionate esteem by a large circle of friends in various parts of England, their memory is cherished with the greater tenderness on account of the tragic circumstances which accompanied their death. Of the high qualities of mind and heart evinced by both Colonel and Mrs. Ewart in the midst of appalling dangers and the prospect (too soon realized) of death, painfully interesting proofs exist in the last letters transmitted by them to their friends in England. Several of these have appeared in the *Manchester Guardian*, and have been copied in other newspapers. The letters of Mrs. Ewart are especially affecting, evincing a fine combination of womanly tenderness and the bravery of a soldier's wife; and the letters of both shew how heroic courage may combine with the gentler virtues of a Christian heart.

Oct. 6, at Cork, aged 49 years, the Rev. WILLIAM SMITH, F.L.S., Professor of Natural History, Queen's College, Cork. He was the fifth son of the late Samuel Smith, Esq., of Balnamere, near Ballymoney; received his college education in the Royal Belfast Academical Institution; and devoting himself to the Christian ministry, attached himself to the Presbytery of Antrim. In the year 1829, on the formation of the Remonstrant Synod of Ulster, he procured himself to be transmitted to its care, and in due time was licensed by one of its presbyteries to preach the gospel. He was shortly chosen minister of the Unitarian congregation of Dundee, of which he was the first regular pastor. After a few years' residence there, he removed to Bolton, in Lancashire (at Moor-Lane chapel), where he continued an acceptable minister for several years. Receiving an unanimous invitation to Stockport, he remained the beloved pastor of the Stockport congregation from March, 1834, to June, 1845. During this time the congregation doubled in number; a new church was erected; a liturgy, compiled by Mr. Smith from that of the Church of England, was adopted; the Sunday-school was re-established, and the congregation placed in a flourishing condition. Failing health then compelled his resignation, and in successive changes of climate he endeavoured to overcome the attacks of that dreadful malady, the gout, to which he was a martyr. Torquay, Jersey, Cheltenham, Wareham and Lewes, to which places he successively removed in quest of health, each in turn acknowledged him as their pastor, and in each of these places, especially in the two last named, he has left many sorrowing friends. His ailments, though severe, did not preclude the application of his mind to study, and in all these places he had favourable opportunities of cultivating the science of Natural History, to which he was from an early period of his life partial, and in which he found both solace from pain and a pleasing occupation of his mind. Aware of the impossibility of becoming useful to science if he dissipated his thoughts by pursuing too extensive a range of subjects, he directed his attention to one hitherto obscure department of nature, that which embraces microscopic organisms; and his researches in investigating that curious and wonderful, though minute, class of the works of the Creator, were marked by originality, perseverance, ingenuity and complete success. It is well known that there are among those objects that are revealed by means of the microscope, a very numerous tribe called by naturalists *diatomaceæ*, the true character of which had long been uncertain. The illustrious and philo-

sophical observer, Professor Ehrenberg, had pronounced them to be animals, though with some remarkable peculiarities of structure and function. Other inquirers had referred them rather to the vegetable kingdom; and the researches of the most accurate inquirers had failed to settle a question which, though relating to the most minute objects, was yet not destitute of interest in its relations to other departments of nature. To the solution of this problem Mr. Smith applied himself; and by a series of observations of the most refined and exact character, embracing every known species of the tribe (and many hitherto unknown), and investigating every particular of their structure, nutrition, motion and reproduction, he was at length able to determine beyond a reasonable doubt that the diatomaceæ are not animalcules, but minute plants. The result of his labours he published in 1853, in a work entitled, "A Synopsis of the British Diatomaceæ," beautifully illustrated with plates faithfully and exquisitely drawn from nature. This work had the rare good fortune to be accepted as a complete and satisfactory solution of the much-vexed question, and at once placed its author in an eminent rank among the naturalists of Europe.

His merits were acknowledged by the Government, who, on the recommendation we believe of the late much-lamented Professor Forbes, offered him the chair of Natural History at Queen's College, Cork. He removed to Cork in the latter end of 1854; and during the brief space of time which has since elapsed, his talents in communicating knowledge were found to be no less eminent than his power of acquiring and enlarging it. His class became one of the most popular and successful in that seminary. He was gentle and courteous alike to his students and his colleagues, and obtained the goodwill of all. He continued throughout life a consistent Unitarian Christian, always having a reason for the faith that was in him, but never obtruding his own religious opinions upon others.

Throughout his last and painful illness, no doubt much aggravated by his intense and laborious studies, his intellectual powers continued clear to the last, and he died full of religious hope and consolation. He was buried at Inniscarra, an old burial-place at the junction of the two rivers Lee and Bride, in the valley of the Lee, about five miles west of Cork, and was followed to the grave by many of the professors and students, and the inhabitants of Cork in the immediate vicinity of his residence.

Oct. 17, at Park Lane, Lancashire, where he had been settled for many years as the minister of an ancient Presbyterian chapel, the Rev. Francis Knowles. He was a very earnest and zealous man, for whom, notwithstanding occasional differences of opinion, we entertained deep respect; and we trust some friend will prepare for the next No. of our Magazine a short obituary memoir.

REV. HERBERT DUNKERTON.

Framlingham, Oct. 20, 1857.

Sir,—I was glad to observe in your last number some account of the late Rev. Herbert Dunkerton. Your notice was very brief, and therefore I will, with your permission, add a few particulars from personal knowledge of that excellent young man, which may possibly prove acceptable to some of your readers. It has been already stated that he was born at Warminster, and brought up to the trade of a printer and bookbinder; and I may add that it was during my residence in that town as minister of the Old meeting that I became acquainted with him, and for more than two years had every opportunity of watching his life and conduct, and of satisfying myself as to the purity of his motives in desiring to enter the Christian ministry. In forming an estimate of the character of Herbert Dunkerton, it ought to be borne in mind that he was the child of very poor parents, and that his mother was left a widow with a young family about her a short time before he was born. As the parish church was the place of worship which Mrs. Dunkerton attended, it was not unnatural for her to look to the vicar, the Rev. H. Fane, for counsel and assistance under her severe trials; nor did she look in vain, for this gentleman is a steady friend to the poor as long as they adhere to his church and bow to his will. It was under his influence that Herbert was placed in an excellent charity-school connected with the church, in which I have good reason to believe he did himself much credit. In this school he received the whole of his education, and he kept to his church till a few weeks after my becoming a resident in Warminster, when one evening he called upon me

with a friend for the purpose of having a little religious conversation. He explained that all his knowledge of Unitarianism was derived from its enemies, and that Mr. Fane, his minister, always denounced it as a deadly heresy for which nothing could be said. Our conversation lasted for several hours, during which I endeavoured to shew him that Unitarianism, as I have always understood it, may be expressed in the very words of Scripture, and that its first principles are admitted by the church universal to be at the foundation of all revealed religion. He left me promising to read and judge for himself, and most faithfully did he keep his promise, and the result is well known.

The first book he read was "Norton's Statement of Reasons for not Believing the Doctrines of Trinitarians concerning the Nature of God and the Person of Christ." This was followed by many other works of a like nature, but the Scriptures received the chief share of his attention. The truth as it is in Jesus was his object, and he was determined to spare no pains in his endeavours to discover it, and, when discovered, to confess it before all men, whatever the consequences might be. Mr. Fane and other zealous and there can be no doubt sincere Churchmen, became alarmed for the young man, and without loss of time made every effort in their power to rescue him from what they deemed the most imminent danger. The young inquirer paid every attention to their arguments, but was not moved by their remonstrances. He appealed to the Scriptures of both Testaments, and requested in turn that some attention should be paid to his reasons for the hope that was beginning to spring up within him. But this was resisted as an impertinent demand. Mr. Fane pleaded his university education and his authority as the duly-appointed minister of the parish, and above all the peculiar grounds which he considered he had to expect from Herbert obedience to his superior judgment and learning. This state of things went on for many months, till at length the vicar and his friends gave up the contest in despair and under feelings of deep mortification. In proof of this it may be mentioned that Mr. Fane gave instructions forbidding the young man ever to cross his threshold again even on matters of business. Up to this time Herbert had been in the habit of taking parcels from his master's shop to the vicar's residence, but this was now forbidden, and the once obedient scholar cast off as an obstinate and incorrigible heretic. It should be stated that by this time Dunkerton had left the church and had become a constant attendant at the Old meeting. His behaviour was modest, consistent and firm. He cherished his new views as the pearl of great price, and endeavoured to make others partakers of the same heavenly gift. With this view he united with his friend mentioned above in distributing tracts among his fellow-townsmen. This gave much offence, and Mr. Fane meeting with one of these silent preachers in the house of a poor person, at once committed it to the flames. Things went on in this way for some time; our young man, without neglecting his business, pursued his inquiries, and at length intimated his wish to devote his life to the Christian ministry. He wrote several sermons, which, in the judgment of some of our ministers who saw them, gave proof that the root of the matter was in him, and that he would, after a few years' training, make, if not a brilliant, yet a most useful minister among plain and honest people. Nothing was done in haste; but after the most mature deliberation he was recommended as a student in the Institution under the care of Dr. Beard and others at Manchester, and he, after passing an examination, was admitted. About this time I left Warminster for my present post, and never had the gratification of seeing my friend again.

The rest of his history is better known to others than to myself; but it is satisfactory to be assured that he maintained unimpaired his good reputation and his promise to the last. What is human life? It is but a vapour that appeareth for a little time and then vanisheth away.

THOMAS COOPER.